

يَا أَيُّهَا الَّذِينَ آمَنُوا

O YOU WHO BELIEVE



ALLAH ﷻ COMMANDS TO THE BELIEVERS IN THE QURAN

Preface

The objective of this effort is to compile all those verses in the Qur'an, which are directly addressed to the Muslims (believer of the faith) by Allah ﷻ. These verses in the Qur'an begins with the words (o you who believe) "يَا أَيُّهَا الَّذِينَ آمَنُوا" which is followed by the message that Allah ﷻ wants to convey to the believers. From this perspective it carries immense significance for the believers because Allah ﷻ calls the believers first to pay attention and then delivers the messages, which implies the message is very much important to the believers.

Since these verses are randomly revealed in the Qur'an, compilation of these verses in a single book would help the reader to refer to them with ease.

These verses are compiled in Arabic text followed by English translation. To understand the true message in details, Tafsir (Explanation) of these verses are given after each verse. Tafsir of the verses is taken from the Popular Maariful-Quran (By Mufti Muhammad Shafi Rahmat ullah alaih) & Tafsir Jalalain.

In this world every person is tested by Allah ﷻ to see who is best in deeds. Allah ﷻ says in the Qur'an:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Verily, We have made all that is on the earth as an embellishment for it, that We may try them as to which of them is the most excellent in (respect of) performing the noblest deeds.

In another verse Allah ﷻ Says in the Quran:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَتَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Did you then think that We had created you without purpose and that you would not be brought back to Us?

Success, peace, tranquility & salvation in this world and in the hereafter lies in the adherence to Allah ﷻ's command and by following the sunnat of prophet ﷺ.

Let us understand what Allah ﷻ wants from us, and lets us live an obedient life so that we may attain the ultimate success (i.e freedom from hell).

May Allah ﷻ (the most compassionate) accept this little effort, and make it a source of guidance for me and the Umma. Amin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (سورة بقره 104)

“o you who believe ! Do not say Ra’iana and say Onzurna and hear and for the unbelievers there is grievous punishment”.

Maarif-ul-Quran

Among other perversities, some of the Jews invented a new mischief. When they presented themselves before the Holy Prophet ﷺ, they would address him with the word Ra’ina, which, in Arabic, means "be mindful of us", but is, in Hebrew, a curse. The latter is what they intended, but the Arabs, not knowing Hebrew, could not see the point, and some Muslims too, with the Arabic sense of the word in mind, began to address the Holy Prophet ﷺ in the same manner to the great glee of the Jews who had thus found a way of insulting him openly, and had even tricked the Muslims into joining them. In order to frustrate the design of the Jews, the Holy Quran commands the Muslims to use the word Unzurna instead of Rai’na, for the meanings of the two words are the same in Arabic. The verse also announces a dire punishment to the Jews for showing disrespect to the Holy Prophet ﷺ and for trying to be clever with him. The verse describes the insolent Jews as kafir & (infidels), which means that being intentionally disrespectful towards a prophet even in an indirect manner constitutes infidelity. The verse shows that if a perfectly legitimate action on one's part provides room for others to commit illegitimate actions, even the legitimate action no longer remains lawful for one. For example, if a permissible action on the part of a scholar is likely to lead the ignorant into error and to induce them to do impermissible things, that permissible action will then become forbidden for him, provided that the action concerned is not essential according to the sharia and is not included among its objects. The Holy Quran and the Hadith provide many instances of this nature. For example, before the advent of Islam the Quraysh had, in rebuilding the Ka'bah, made certain modifications in the design set by Sayyidna Ibrahim (Abraham). A hadith reports that the Holy Prophet

ﷺ wished to demolish the present structure, and to build it again according to the Abrahamic pattern, but he did not do so, for such an action could have led ignorant people into misunderstanding and error. In the vocabulary of the Principles of Islamic Jurisprudence, such injunctions are described as a Sadd al-Dharai: "removing the means (to error)" and are accepted by all the jurists -- those of the Hanbali school being very particular about them. (Qurtubi)

(2)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (سورة بقره 153)

"O you who believe! Seek help through patience and prayer, indeed Allah ﷻ is with the patient".

Maariful-Quran

As we have already seen, the enemies of Islam have been objecting to the change in the orientation of Qiblah, wishing to produce in the minds of the people doubts about the validity of Islam as a religion, The earlier verses have, in answering these objections, removed all such misgivings. But some of the enemies simply ignored the answers, and still persisted in their hostility. This situation was likely to, dishearten the Muslims. So, the present verse nullifies such a .re-action on the part of the Muslims by prescribing the method of overcoming one's grief or anxiety.

The patience and the Salah:

And the method consists in turning to patience and prayers, for Allah ﷻ assures us here that He is with those who are patient. This promise applies, above all, to those who offer prayers, whether fard (obligatory) or nafl (supererogatory), for prayers are the supreme form of worship. In explaining the context, we have mentioned a specific situation, but the verse, in fact, identifies the elixir for all the ills which are a necessary part of human existence, whether they be wants and needs, or anxiety and suffering. The Holy Quran itself has indicated; in a very subtle and eloquent way, the general efficacy of this remedy by employing a generalizing expression - "seek help" - without specifying the situation in which help is to be sought. (Mazhari)

Now, the two ingredients of this remedy are patience and prayers. The Arabic term Sabr is much more comprehensive than its usual English equivalent, "patience". Lexically, the word "Sabr" signifies "restraining oneself, or keeping oneself under control." In the terminology of the Holy Quran and the Hadith, Sabr has three modes:-

(1) Restraining oneself from what the sharia has declared to be illegal or impermissible (Haram). (2) Forcing oneself to be regular in the observance of the different forms of worship and to be steadfast in obeying the commandments of Allah ﷻ and the Holy Prophet ﷺ.

(3) To endure all kinds of trouble and pain - in other words, to understand clearly and to believe that it is the will of Allah ﷻ to make one suffer, and to hope that one shall receive a reward for this suffering. With regard to this last point, let us add that, on the authority of the commentator Said Ibn Jubayr, Ibn Kathir says that if one cannot help uttering a word of grief or a sigh of pain, it does not go against Sabr, or nullify it. People generally identify Sabr with the third mode alone, and ignore the first two which are, indeed, more basic and essential. We cannot insist too much on the fact that all the three are equally obligatory, and that every Muslim is required to practice all the three forms of Sabr. In the terminology of Holy Quran and the Hadith, Al-Sabirin is the title of those who are steadfast in observing all the three forms with equal rigour. According to the Hadith, people will hear a call on the Day of Judgment, "Where are the Sabirin?"; at this, those who had been constant in observing the three forms of Sabr will stand up, and they will be allowed to enter Paradise without having to present the account of their deeds. In citing this hadith, Ibn Kathir ' points out that it is corroborated by the Holy Quran itself: *انما يوفى الصبرون اجرهم بغير حساب*: "The Sabirin shall certainly receive their full reward without reckoning." (39:10) As for the second ingredient of the prescription, it is Salah (Prayer). Although Sabr, as we have just explained it, covers the different forms of worship, including prayers, all of them being its branches. Salah however, has been mentioned separately, because that is the most perfect model of Sabr. For, in the state of Salah, one binds oneself to obedience and worship, and restrains oneself not only from all that is sinful or reprehensible but even from what is otherwise permissible - e.g., from eating or drinking or talking. Hence, Salah is a visible demonstration of Sabr which signifies

keeping oneself under control in shunning everything sinful and in submitting oneself totally to obedience.

A remedy to all problems Moreover, Salah does possess a special efficacy in releasing man from all kinds of trouble and pain, and in fulfilling all his needs. We may not be able to explain it rationally, but the efficacy is present as a characteristic quality in the very nature of prayers - as happens in the case of certain medicines too. But the efficacy shows itself only when prayers are offered in the proper way and according to the physical and spiritual etiquette laid down by the salah. If our prayers seem to be fruitless, it is because we have been deficient in observing this etiquette, and have not turned to Allah ﷻ in single-minded devotion and total submission. Let us not forget that, according to the Hadith, whenever the Holy Prophet ﷺ was faced with a grave problem of any kind, he always hastened to offer nafl prayers, and through the barakah (benediction) of the prayers Allah ﷻ came to his aid and resolved the problem satisfactorily. As to how Sabr can save man from all kinds of trouble and pain and resolve all his difficulties, the secret has been revealed in the last phrase of this verse - "Surely, Allah ﷻ is with those who are patient." That is to say, as a reward for Sabr man receives the honour of the "company" of Allah ﷻ. And it goes without saying that when the might of the Lord of the Worlds Himself has come to the aid of a man, what pain or trouble can overcome him, and who can prevent his concerns from prospering?

(3)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (سورة بقره 172)

“o You who believe ! Eat of the good things that we have provided you with, and give thanks to Allah ﷻ if Him it is that you worship”

Maarif-ul-Quran

The effects of eating Halal and Haram, Verse 172 forbids eating that which is haram and along with it, allows eating that which is halal in all gratefulness to Allah ﷻ. The reason is that the act of eating haram promotes evil instincts, kills the taste of 'ibadah and makes the

prayers ineffective. In contrast, eating halal generates inner light, creates a distaste for evil deeds, leads towards high morals, and creates a state in which the heart welcomes 'ibadah and finds the very thought of sin sickening and of course, prayers are answered. Therefore, Allah ﷻ Almighty has told all his prophets to eat from what is good and do what is righteous:

يا أيها الرسل كلوا من الطيبات واعملوا صالحا

“O Messenger Eat of the good things and do the righteous”

This shows that eating and using what is halal plays a vital role in doing what is good and virtuous. Similarly, living by the halal helps the chances of a prayer being answered while living by the haram kills those chances. The Holy Prophet ﷺ has said that there are many people, tired and distressed, who stretch their hands in prayer before Allah ﷻ fervently calling 'O Lord, O Lord, yet haram is what they eat, haram is what they drink and haram is what they wear, how then, under these conditions, could they hope to have their prayers answered?' (The Sahih Muslim, and Tirmidhi; as quoted by Ibne kathir)

(4)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَانٍ ۚ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۚ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ (سورة بقره 178)

O you who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain , then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

Maariful-Quran

The verse prescribes the law of Qisas? (Even retaliation), that is, the killer will be killed, irrespective of the status of the parties involved. If the aggrieved party somewhat relents on its own and forgives the Qisas, but does not forgive the offence totally, it will become necessary for the killer to pay diyah or blood-money as fixed, in a fair manner, and promptly. The claimant too, should pursue the matter in a recognized manner causing no harassment to the defendant. This law of blood-money and pardon is a relief granted by Allah ﷻ Almighty in His grace, otherwise, there would have been no

choice but to face the punishment of death. If, after all that, anyone crosses the limit set by Allah ﷻ, such as, the filing of a false or doubtful case of murder, or a post-pardon re-opening of a murder case, he will be severely punished. In the end, the verse points out that wise people should have no difficulty in seeing that the law of even retaliation does not take life, instead, it gives life, for such a deterrent law will make people fear the punishment of killing somebody and thus lives will be saved.

There is life in 'Qisas'

Literally, the word, Qisas means likeness. In usage, it denotes 'even retaliation' or to return like for like. In Islamic juristic terminology, Qisas means the equal retaliation of an aggression committed against the body of a person. This retaliation is allowed only with a condition that the principle of "like for like" is strictly observed. This has been explained more clearly later on in verse 194 of this very Sura which says:

So, aggress against him in the like manner as he did against you (Quran)

And also in the concluding verses of Surah al-Nahl, the same rule has been covered:

And, if you retaliate, then retaliate just as you have been oppressed against. (16:126)

Therefore, as a term of the Shari'ah, the Qisas is a punishment for killing or wounding in which the principle of equality or likeness is taken into full consideration.

Rulings:

- 1.The principle of even retaliation is applied exclusively in cases of culpable homicide when someone has been killed intentionally with a lethal weapon causing injury and blood-loss.
2. In a homicide of this nature, the killer is killed in even retaliation - 'free man for a free man, slave for a slave, and female for a female - and similarly, a man for a woman. The mention of 'free man for a free man' and 'female for a female' in this verse refers to a specific event in the background of which it was revealed

On the authority of Ibn Abi Hatim, Ibn Kathir has reported that, just before the advent of Islam, war broke out between two tribes. Many men and women, free and slaves, belonging to both, were killed. Their case was still undecided when the Islamic period set in and the two tribes entered the fold of Islam. Now that they were Muslims, they started talking about retaliation for those killed on each side. One of the tribes which was more powerful

insisted that they would not agree to anything less than that a free man for their slave and a man for their woman be killed from the other side.

It was to refute this barbaric demand on their part that this verse was revealed. By saying 'free man for a free man, slave for a slave and female for a female' it is intended to negate their absurd demand that a free man for a slave and man for a woman should be killed in retaliation, even though he may not be the killer. The just law that Islam enforced was that the killer is the one who has to be killed in Qisas. If a woman is the killer why should an innocent man be killed in retaliation? Similarly, if the killer is a slave, there is no sense in retaliating against an innocent free man. This is an injustice which can never be tolerated in Islam.

This verse means nothing but what has been stated earlier, and we repeat, that the one who has killed will be the one to be killed in Qisas. It is not permissible to kill an innocent man or someone free for a killer, woman or slave. Let us hasten to clarify that the verse does not mean that Qisas will not be taken from a man who kills a woman or from a free man who kills a slave. In the very beginning of this verse the words "القصاص في القتلى" the Qisas has been enjoined upon you in the case of those murdered" are a clear proof of this universality of application. There are other verses where this aspect has been stated more explicitly, for instance, النفس بالنفس (the person for the person).

3. If, in a case of intentional killing the murderer is given full pardon, for instance, should both of the two surviving sons of the deceased pardon and forego their right of retaliation, the killer is free of any claim against him. In case the pardon is not that full, for instance, as illustrated above, one of the two surviving sons does pardon the killer while the other does not, the result will be that the killer will stand released right there from the retaliatory punishment, but the one who has not pardoned the killer will be entitled to half of the blood-money (diyah). In shari'ah, this diyah amounts to one hundred camels or one thousand dinars or ten thousand dirhams or approximately nineteen pounds of silver according to current weights and measures.

4. The way an incomplete pardon makes payment of blood-money necessary, in the same manner, a mutual settlement between parties concerned on a certain amount makes

retaliation inapplicable and payment of the agreed amount becomes necessary. This, however, is governed by some conditions which appear in books of fiqh.

5. Under the Islamic law, the inheritors of the person killed, whatever their number, will inherit and own the right of retaliation and blood-money in accordance with their share in the inheritance. If blood-money is taken, it will be distributed among the inheritors in accordance with their share in the inheritance. And should Qisas (even retaliation) become the choice, the right of Qisas will also be commonly shared by all. Since Qisas is indivisible, the pardon given by any one of the inheritors will hold good and the pardon will become inclusive of the right of retaliation held by other inheritors. However, they shall receive the blood-money amount according to their share.

6. It is true that the right of even retaliation is vested in the legal heirs of the persons killed but, in accordance with the consensus of the Muslim community, they do not have the right to settle the score all by themselves, in other words, they cannot kill the killer on their own, instead, they have to seek the help of a Muslim ruler or his deputy to realize their right. The reason is that Qisas is an intricate issue when it comes to details which are simply out of reach for an average person. Therefore, the legal heirs of the person killed, not knowing the particular circumstances when retaliation does, or does not become necessary, may commit some sort of excess under the heat of their anger. So, by a unanimous agreement of the scholars of the Muslim community, it is necessary that the right of retaliation be secured and made effective through the agency of an Islamic government. (Qurtubi)

(5)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (سورة بقره 183)

“o you who believe ! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.

Maariful-Quran

Literally, Sawm means 'to abstain'. In the terminology of Islamic law, Sawm means 'to abstain from eating, drinking and sexual intercourse; with the conditions that one abstains continuously from dawn to sunset, and that there is an intention to fast'. Therefore, should one eat or drink anything even a minute before sunset, the fast will not be valid. Similarly, if one abstained from all these things throughout the day but made no intention to fast, there will be no fast here too.

(6)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
(سورة بقره 208)

“o You who believe! Enter into Islam whole-heartedly; and follow not the footstep of the evil one; for he is to you a clear enemy”

Maariful-Quran

It is in this background of the verse's revelation, that believers have been asked to 'enter Islam completely', not making allowances for a faith other than Islam - a divisive approach which makes one an easy target of Satan. Therefore, the prohibition 'do not follow the footsteps of Satan', an enemy who would cheat you into taking to something which obviously looks very much like your Faith, but happens to be totally contrary to it in reality. After having received clear laws and rules that lead to the straight path, there is no justification left for any deviation. Those who still slip, they must remember that Allah ﷻ is Mighty, having the power to punish, and Wise too, lest one should misread any delay in punishment which comes when His Wisdom so dictates. Using an eloquent image, the text goes on to question the ultimate acceptance of truth at a time when it shall no longer remain worth accepting and the matters of reward and punishment shall revert to Allah ﷻ with no power existing other than Him, why then would anyone become quixotic enough to stand against a Power so obvious, the result of which could be nothing but destruction.

The word, silm (سلم) - (ادخلو في السلم كافة) translated here as 'enter Islam completely', is used to convey two meanings, 'peace' and 'Islam'. At this place, according to the consensus of the Companions and their successors, it means Islam (Ibn kathir). The word a : (kaffah) means 'totally' and 'universally'. In the structural scheme of the sentence, this word appears as hal (an adverb, qualifying the verb before it with a particular state) There are two possibilities here. Firstly, the word be taken as the hal of the pronoun in (ادخلو) (udkhulii) in which case

the translation would be referring to the condition of the believers while entering Islam, which must be 'complete'. This would mean that their entire person, hands and feet, eyes and ears, feeling and thinking, after having embraced the Faith should all be within the parameters of Islam and the obedience to Allah ﷻ. This is to warn against a state of being in which one may be physically carrying out the dictates of Islam while the heart and the mind are not fully satisfied, or in case, the heart and the mind are satisfied, yet what one does physically remains outside the pale of Islam. Secondly, it is possible to take the word, silm as the hal or indicated state of the Faith in Islam, in which case, the translation would be referring to the perfect and complete state of Islam in which the believers must enter. So, 'entering Islam completely' would mean that one must accept all injunctions of Islam, not that one accepts some and hesitates about others. Since Islam is the name of that particular way of life which has been given through the Qur'an and Sunnah, therefore, it does not matter, which facet of life it concerns, it may be beliefs and acts of worship or social dealings or business transactions or government and politics or trade and industry or any other field; what matters is one's entry into Islam as a complete system, an organic whole, unified, indivisible. The gist of the two approaches given above is that no Muslim shall be deserving of calling himself a Muslim unless he accepts all Islamic injunctions truly and sincerely from the deep recesses of his heart, irrespective of the department of life they belong to, irrespective of whether they concern the outward physique of the body or the heart and the mind. The background of the verse's revelation mentioned earlier in the introductory remarks also shows that one must keep nothing but the teachings of Islam in sight, practice it in its entirety which will, in consequence, make Muslims independent of all religions and nations

(7)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (سورة بقره 254)

“O you who believe! Spend from that which We have provided for you before there comes a Day in which there is no exchange no friendship and no intercession. Those who reject Faith they are the Wrong-doers”.

Maarif-ul-Quran

Many injunctions relating to acts of worship and dealings with human beings have been taken up in this Surah, especially all those a person dislikes to obey finding them burdensome. Then, the most difficult act is to 'spend' one's life and possessions; and when you look at Divine injunctions relating to most situations they either relate to a man's life or his possessions. And when a man falls into the trap of sin, it is either caused by his love of life or expediency of possessions in most cases. As such, the love for these two is the root of sins, and the defence against and the deliverance from it is the object of all acts of obedience. It is for this reason that, following the injunctions relating to worship and social transactions, the subject of 'fighting' and 'spending' in the way of Allah ﷻ were taken up.

The first appeared in الله في سبيل الله (And fight in the way of Allah ﷻ) (244) and the second in من ذا الذي يقرض الله (Who is the one who would give Allah ﷻ a good loan?) (245) After that, the former was emphasized by the story of Talut, and now emphasis is being laid on the later by انفقوا مما رزقناكم (Spend from what We have given to you) (254) Since a large number of affairs relating to the worship of Allah ﷻ and dealings with human beings depend on spending out of what Allah ﷻ has given, this subject has been dealt with in a greater detail. Therefore, the sections that follow have, in most of them, a discussion of the second aspect, which is, the 'spending' out of one's possessions. To sum up, it means: The time to act is still there. In the Hereafter, deeds are not on sale. They cannot be borrowed from a friend either. Once caught by the punishment, one cannot be released on someone's intercession, unless Allah ﷻ Himself forgives.

(8)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (سورة بقره 278)

“ O you who believe! Fear Allah ﷻ and give up what remains (due to you) of interest, if you are indeed believers”.

after the revelation that prohibited riba, the giving and taking of the amount of riba (interest) that remained due against anyone was also prohibited.

Explaining this, it can be said that riba was rampant all over Arabia before it was prohibited by revelation. When verses earlier than the present one brought forth its prohibition, Muslims - following their Qur'an-oriented habit - abandoned all their riba-related dealings. But some people had claims of unpaid riba amounts on some others. In that connection, it so happened that Banu Thaqif and Banu Makhzum, two Arab tribes, had mutual riba dealings and people from Banu Thaqif had claims of unpaid riba amounts against Banu Makhzum. When Banu Makhzum became Muslims they, after having made their commitment to Islam, thought it to be impermissible to pay back the amount of riba due. On the other side were Banu Thaqif; their people started pressing their claim. Since these people had become Muslims, but did have a mutual peace agreement, the people of Banu Makhzum told them that they had now entered the fold of Islam and had no intention of spending their Islamic earnings in paying off riba.

This dispute rose in Makkah. That was a time after the conquest of Makkah. Sayyidna Mu'adh r.a (according to another report, Sayyidna 'Attab ibn 'Asid r.a) was the Amir of Makkah, governor of the city, appointed by the Holy Prophet ﷺ. He reported this dispute in writing to him requesting his guidance. It was in this background that this verse of the Qur'an was revealed, the gist of which is that all previous dealings involving riba should be terminated after entry into the fold of Islam, also no previous riba amount should be realized. The principal was all that could be taken.

When this Islamic law was enforced, the Muslims were already bound by it. The non-Muslim tribes who had accepted the Islamic law as party in peace treaties, they too, were bound by it. But, in spite of this, when the Holy Prophet ﷺ announced this law in his famous Address of the Last Hajj , he made it a point to say that this law does not carry behind it the financial interest of any individual, or nation, or Muslims themselves. This has been brought into force to reconstruct reform and better the whole humanity. Therefore, first of all, we let go large amounts of riba owed by non-Muslims to Muslims. Now they too should have no

excuse in leaving off the amount of riba they claimed. As he said in his Address: which means that;

the riba content of all riba dealings made in the age of ignorance stood forsaken. Now everyone will get the principal and no one will get the extra amount of riba. 'Neither shall you be able to do injustice to anyone by charging an increased amount, nor shall anyone be able to do injustice to you by decreasing the amount of your principal.' And the first riba that was surrendered was the riba of Sayyidna 'Abbas ibn 'Abd al-Muttalib r.a large amounts of which were due on non-Muslims in the form of riba. The subject verse refers to this happening and sets out the injunction to leave off all standing riba amounts.

As the verse opens addressed to Muslims, they were first given the command of اتقوا الله that is, 'fear Allah ﷻ.' Given after that was the injunction covering the real issue. This is the same unique style of the Qur'an which distinguishes it from all the law books of the world. When a law, which is somewhat difficult to act upon, is given, it has the prefixes and suffixes of accountability of deeds before Allah ﷻ Almighty, and the punishment and reward of the Hereafter, so that Muslim minds and hearts become prepared to act upon it; the injunction is announced after that. Here too, the forsaking of the amount of matured riba could weigh heavy on human disposition, I ' therefore said first was اتقوا الله (fear Allah ﷻ). After that, came the injunction: ذرو ما بقي من الربوا that is, 'leave off rib; that remains.' Towards, the end of the verse it was said: ان كنتم مومنين that is, 'if you are believers.' Here it was indicated that 'iman (faith, 'belief) requires that Divine injunctions should be followed faithfully. Acting otherwise negates 'Iman. Since this injunction was somewhat heavy on temperaments, (Fear Allah ﷻ) was added before it, (If you are believers) after it.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ ۚ فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَفْضَلُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (سورة بقره 282)

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah ﷻ has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah ﷻ, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah ﷻ and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah ﷻ. And Allah ﷻ teaches you. And Allah ﷻ is Knowing of all things.

Maariful-Quran

These are times when writing is the rage. The written word has taken the place of human speech but think of the days of fourteen hundred years ago when almost the entire business of the world was conducted verbally. The principle of writing and retaining documents did not just exist. It was the Qur'an which first pointed out to its importance and said:

إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى

When you transact a debt payable at a specified time, put it in writing.

Two principles have been stated here. These are:

1. A written document should be prepared while concluding a transaction on deferred payment basis, so that it may be availed of in cases of error or refusal.
2. While making a transaction on deferred payment basis, it is necessary that the due date of its payment should be determined. It is not permissible to defer the payment for an indefinite period of time because this can open the doors of dispute. This is why the Muslim

Jurists have stressed that the time limit so set should not have any ambiguity at all. It should specify the exact date and month. There should be nothing vague about it, for instance, the time of the harvesting of crops cannot be fixed, because the time of harvesting may vary subject to weather conditions. Since writing was not common in those days (and even after writing has become so common, the majority of world population is the same as does not know how to write), it was possible for the scribe of the agreement to write down what was not intended, thereby causing undue loss or gain to one or the other party. Therefore, it was said:

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

And let a scribe write it between you with fairness.

Firstly, the instruction given here requires that the scribe should not be prejudiced in favour of one of the parties. On the contrary, he should be impartial so that there remains no scope for doubt or concern for anyone. Secondly, the scribe was instructed to write justly. Let him incur no permanent loss on himself by working for the vanishing gain of others. After that, the attention of the scribe has been drawn to the fact that Allah ﷻ Almighty has given him the ability to write, for which he can show his gratefulness by not refusing to write. As to who should initiate the writing of the document, it was said:

وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ

And the one who owes should give the dictation,

For instance, if a person has made a purchase on credit, then he is the one who should dictate the entries of the document because this will be a written agreement on his behalf. In order to offset the possibility of any addition or deletion in the written document, it was said:

وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا

But he must fear Allah ﷻ, his Lord, and should not curtail anything from it.

It some times happens that the person incurring debt is fickle-minded, or superannuated in age, or a minor, or mute, or the speaker of a language not known to the scribe. Since such a person does not have the ability to dictate a document, it was said that, in a situation like

this, his wali or guardian should dictate the written agreement. The need for a guardian in respect of the insane and the minor is obvious since all their affairs are handled through a guardian. The guardian of the mute, or the speaker of the language unknown to the scribe could also do this, and should he make somebody his representative, it would still be possible. Here, the word, 'wali in the Qur'an covers both meanings.

(10)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ
(سورة آل عمران 100)

O you who believe! If you obey a group of those who were give the Scripture (Jews & Christian), they would (indeed) render you disbelievers after you have believed!

Maariful-Quran

Several verses earlier, the text was dealing with the people of the Book, their false beliefs and their doubts. Then, appeared the mention of Baitullah and Hajj, now once again the people of the book are the addressees. These verses relate to a particular event, there was a Jew Shammas ibne Qais, who harboured a chronic malice against Muslims. Once, when he saw two Ansar tribes, Aws and Khazraj, gathered together amiably at one place, his malevolence got the better of him and he went about looking for ways to sow seeds of discord between them, Finally, he set up a man suggesting to him that these two tribes have fought a much long-drawn war in pre-Islam days and both parties had recited poetical compositions highlighting their tribal pride. So why not recite these self-congratulating poetical compositions while both sit together. The moment these poems were recited there, emotions rose high, there were charges and counter-charges to the limit that the place and time of a fresh war was all set.

When the Holy Prophet ﷺ heard about this, he came to them and said: 'What is all this? Here I am present amidst you and you are doing this after having become Muslims and after having become united and friendly with each other. This is sheer ignorance. Do you want, in this state of yours, to revert to kufr?'

They took the warning to their heart. They knew this was a slip caused by Satan. They embraced each other, wept and repented. These verses were revealed in the background of this event.

This event appears in RGH al-Ma'ani as narrated by Ibn Ishaq while there are others who narrate it from Zaid ibn Aslam. This subject continues through several verses after this. Here, the verses begin with an admonition to the people of the Book who had engineered this intrigue, and this admonition has been done with great eloquence when, before admonishing them for what they did, they were taken to task for their disbelief as well, which meant that it would have made better sense if they themselves had taken to the right path, and become Muslims, rather than devoting themselves to distract others to the wrong track. Following this, Muslims have been addressed, and served with a word of caution, specially when they have by their side, the Book and the Messenger of Allah ﷺ, two powerful, never-failing sources, which would help them stay firm in their belief.

(11)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (سورة ال عمران 102)

O you who believe! Have Taqwa (fear of Allah ﷻ) as is his due, and die not except as (true) Muslims.

Maarif-ul-Quran

What Taqwa is?

In Arabic, the word, 'Taqwa' is used to denote avoidance and abstinence. It is translated as 'fear' in the sense that things one is asked to abstain from are nothing but things that cause fear, or alert one to the danger of Divine retribution.

Taqwa has its own degrees, the lowest is to avoid Kufr and Shirk, that is, disbelieving in Allah ﷻ and His Message and attributing partners to His Divinity. In this sense, every Muslim can be counted as Muttaqi (one who has the quality of Taqwa), even if he is involved in sins. At several places in the Holy Qur'an, the words, 'Muttaqin' (plural of Muttaqi)? and 'Taqwa' have been used in that sense as well. What is really desirable falls under the second degree of Taqwa that is, to avoid that which is disliked by Allah ﷻ and His Messenger. The merits and blessings of Taqwa enumerated in the Qur'an and Hadith have been promised on this degree of avoidance and abstinence.

As far as the third degree of Taqwa is concerned, this is a high station destined for prophets, , their devoted deputies and men of Allah ﷺ, for it is not within the grasp of everybody. To stand guard over one's heart against the onslaught of what does not relate to Allah ﷻ, and to keep it filled with the remembrance of Allah ﷻ and the desire to seek His pleasure, are great assignments.

The meaning of Taqwi as due

' While giving a directive to attain 'Taqwa the Holy Qur'an has qualified the word of Taqwa with تَقَاتِهِ (a fear which is His due) which means that one should seek to attain a degree of Taqwa which it inherently deserves. This has been explained by the blessed Companions, 'Abdullah ibn Mas'id, Rabi, Qatadah and Hasan al-Basri in the following words:

“A fear which is His due' means that one obeys, then does not disobey; remembers then does not forget; and is grateful, then does not become ungrateful.' (Al-Bahr Al-Muhit)”

The above explanation has also been reported with its chain of authorities ascending to the Holy Prophet ﷺ himself.

Major commentators have explained the sense of the above report differently. For instance, some say that the due fear of Allah ﷻ means that, in obedience to Allah ﷻ, one should dismiss all derogatory criticism, no matter where it comes from, always standing firm on what is just, even if, by being just, he has to hurt his own self, or his children, or his parents. Some say, that one can never hope to achieve 'Taqwaas due' unless he protects his tongue.

T.here is another verse in the Holy Qur'an where it is said:

اتقوا الله مستطعتم

Fear Allah ﷻ as much as you can. (64:16)

According to the blessed Companions, Ibn 'Abbas and Tawus, this is really nothing but an explanation of حَقُّ تَقَاتِهِ (a fear which is His due). It means that should one be doing his best, using all his attention and energy to guard against evil, the obligation of Taqwa shall stand fulfilled. If one, who has already done everything he could, happens to fall a victim to something impermissible, that would not be considered being against 'Taqwa as due'.

The statement which follows immediately: وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (and let not yourself die save as Muslims) tells us that Taqwa is in reality, the whole of Islam since the total obedience to Allah ﷻ and His Messenger, and the total avoidance of disobedience both to Allah ﷻ and His Messenger is what Taqwa is all about; and this is what Islam is.

The command in the verse 'and let not yourself die save as muslims raises a possible doubt as man does not control death, it may come anytime, anywhere. This doubt is removed when we consider the hadith: "As you live, so shall you die; and as you die, so shall you be raised".

Therefore, anyone who is determined to live his entire life by the tenets of Islam, and to the best of his determination and ability, acts accordingly, his death will definitely come, God willing, on a state of lam. Now, about some had3h narrations where it is said that there will be people who may have spent a life-time of good deeds, yet the entire roster of such deeds shall go waste because of something awful they did later. Such fate can befall those people only who did not act with sincerity and steadfastness from the very beginning. And Allah ﷻ knows best.

(12)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنْتُمْ قَدْ بِدَّتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ (سورة ال عمران 118)

O you who believe! Take not as (your) Bitanah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat if you understand.

Maarif-ul-Quran

These verses were revealed in a particular background. There were Jewish settlements around Madinah. They had old friendly ties with the tribes of Aws and Khazraj. Individuals from these tribes were also on friendly terms with other individuals from the Jewish settlements. In their tribal capacity too, Aws and Khazraj were to the Jews their neighbours

and allies. When these two tribes embraced Islam, they continued to maintain their old ties with them. Individuals from these tribes saw no problems in meeting their old Jewish friends with the same love and sincerity. But, Jews were so hostile to the Holy Prophet ﷺ and the religion brought by him that they were unwilling to be sincere and loving to anyone who had said yes to the prophetic call and had embraced Islam. So, they outwardly went along with the same old relationships with the Ansars of Madinah, but inwardly they had turned into their enemies. The apparent friendship they had allowed to remain became their cover which they utilized in their sinister effort to foment trouble muslim so that their unity could be disintegrated. They even went to the limit of banking on this feigned friendship with muslim to find out their organisational secret and pass them on to the enemies. ~t is this hypocritical behaviour of theirs which Allah ﷻ Almighty has asked muslims to guard against. We have been given an important rule of conduct when it was said:

“O those who believe, do not take anyone as insider but from your own selves.”

The word, bitanah used here means a friend, confidant, one with whom secrets are shared. The lining or inside part of a dress which stays close to the body is also known as bitanah. Derived from batn (inside), it is used in everything opposed to zahr (outside). That which is outside is zahr and that which is inside is batn. In garments, the outer part is ziharah and the inner part touching the body such as a lining is called bitanah. [There is an expression in English - 'hand glove- which comes close to this sense, even if partly. It means 'to be on very intimate terms'.]

Similarly, the expression, bitanatu-th'thawb ends the metaphor of friend, confidant, one who comes to know internal secrets and that is how the word, bitanah is used to carry that sense. The well known, and quite reliable lexicon of Arabic, Lisan al-'Arab explains bitinah as follows:

It means that a person's bitanah is one who knows his secrets, has access to his affairs in which he seeks his advice. Raghīb al-Isfahīnī: in his Mufradat and al-Qurtubī in his Tafsīr have given the same meaning. (The word, 'bitanah', translated here as 'insider' is an effort to cover some of these important shades of meaning.)

So, it has been enjoined upon Muslims through this verse that they should not take persons other than those from their own community as confidants and advisers, in a way that leads

one into spilling the sensitive secrets of one's own government, community or state. No doubt, under the shade of its universal mercy, Islam has given unusual instructions to Muslims in order that they treat non-Muslims with compassion, goodwill, beneficence, kindness and tolerance, and not leaving it at that, the Holy Prophet ﷺ has put these in actual practice in all affairs concerning non-Muslims. But, at the same time, and in perfect wisdom, binding instructions were given so as to make sure that the organized body of Muslims and its particular hall. marks stay protected. A Muslim cannot be permitted to go beyond a certain limit when developing or promoting relations (unilateral, bilateral or multi-lateral) with those who disbelieve in or practice hostility against the Law of Islam. This is so because such an action throws the doors of harm and danger open both for the individuals and the community. This arrangement is clear, reasonable, appropriate, and very necessary to give secure frontiers to the individuals as well as to the Muslim state.

About non-Muslims resident in Islamic states or those tied with Muslims through a treaty, the teachings of the Holy Prophet ﷺ and his most emphatic instructions for their protection are all part of the Islamic law. The Holy Prophet ﷺ has said:

Whoever harms a Dhimmi (protected non-Muslim), I shall be his opponent on the Day of Judgement and I always defeat the one whom I oppose. (Reported by Ibn Mas'id)

In another hadith, he said

My Lord has prohibited me to wrong the one protected by a treaty, or anyone other than him. (narrated by Sayyidna 'Ali)

In yet another hadith, he said:

Beware, whoever wrongs a non-Muslim protected by treaty, or usurps his right, or obligates him to do what is beyond his power, or takes from him something without his genuine consent, then, I shall be the advocate for him (the said non-Muslim) on the day of Judgement.

Side by side with these concessions and considerations for non-Muslim instruction were given to Muslims that they should protect their distinct group cohesion by not trusting enemies of Islam and Muslims with their secrets. Ibn Abi Hatim narrates that Sayyidna Umar

ibn I-Khattab was asked to appoint a young non muslim as the chief manager and scribe in his office since he was very good at that. Thereupon, he said:

If I were to take him in, in that case, I will be taking an insider from among non-Muslims (which is against the Qur'anic authority).

ImZm al-Qurtubi, famous scholar and commentator of the fifth century says, with marked pensive longing, that contravention of this teaching of the Qur'an has produced evil results for Muslims:

"Things have so changed these days that Jews and Christians were trusted with secrets and considered trustworthy through which they were able to prevail over the ignorant rich, the rulers and the chiefs."

Even today, in a state established under a particular ideology, a person who does not subscribe to this ideology cannot be admitted into the inner echelons of power as a confidant. In Russia and China, a person who does not believe in communism is not given any responsible office or, farther still, trusted with state secrets. A close study of the decline of Muslim states would reveal several reasons behind it. One of the oft-repeated ones will be that Muslims had entrusted their sensitive affairs in the hands of non-Muslim confidants. This policy was an active factor in the decline of the Ottoman Caliphate as well.

The reason why this command has been given is explained soon after. Starting from يَأْلُونَكُمْ (they would spare no effort to do you mischief) and ending at إِنْ كُنْتُمْ تَعْقِلُونَ (provided that you understand), the text warns Muslims that they should not take anyone other than their own Muslim brothers as insiders on their affairs, for no other group, be they Jews, Christians, hypocrites or other disbelievers, could be their genuine well-wishers. Contrary to what they are always on the look out for opportunities to hoodwink and hurt them materially and spiritually. They are always plotting to harm them in this worldly life as well as to take them away from the enjoined pursuits of their Faith. All this is what the Muslims can see for themselves, but the venom that lies hidden in their hearts is far too fatal. However there are times when they are enraged with their deceptive cool front thrown off and the fangs of their deep hostility become clearly visible. Why would an intelligent person take such people as his confidant? Allah ﷻ Almighty has pointed out who they are and what has to be done about them. Now it is upto him who understands what is involved here.

The sentence وَكُتِبَ عَلَيْكُمُ الْمُنَافَقَةُ (they want you to be in trouble) is a perfect mirror of the mentality of disbelievers. Here, the in-depth teaching is that no non-Muslim can ever be the real friend and well-wisher of Muslims.

(13)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (سورة ال عمران 130)

O you who believe! Do not consume Riba (interest) doubled and multiplied, but fear Allah ﷻ that you may be successful.

Maarif-ul-Quran

There is a special event behind the revelation of this verse. In pre-Islam Arabia, the general pattern of riba (interest) transactions was that loans were given on ribs for a set period of time; when that period expired and the borrower was unable to pay it back, he was given an extension of time on the condition that the amount of riba was to be increased. Similarly? if payment was not made even on the expiry of the second deadline, the amount of riba was further increased. This fact is mentioned in general books of Tafsir, specially in Lubab al-Nuqul, on the authority of Mujahid.

The verse was revealed to eradicate this inhuman custom of pre-Islam Arabia. Therefore, by saying- (اضعافا مضعفة: multiplied many times) in the verse, their prevailing practice was condemned and they were warned on their selfishness and anti community conduct, and naturally so, it was declared prohibited. This does not mean that riba will not be prohibited if it happens not to be multiplied many times, because the absolute prohibition of riba has been very clearly stated in Surah al-Baqarah and Surah al-Nisa', Irrespective of its being doubled or multiplied many times. This is like it has been said at several places in the Holy Qur'an (لا تشتروا بايتي ثمنا قليلا) (Do not take a paltry price in exchange of My verses). The expression 'paltry price' was used here to indicate that even if the kingdom of the whole world was taken in exchange for the Divinely revealed verses, the price will still be 'paltry.' It does not mean that taking a paltry price against the verses of the Qur'an is haram, but taking a higher price would be permissible. Similarly, the expression (اضعافا مضعفة)

(multiplied many times), has been introduced only to focus attention on their shameful method and it is not a necessary condition for the prohibition.

Moreover, if we think about the prevalent methods of riba, we will reach the conclusion that once the habit of taking riba is settled, the riba does not remain simple riba anymore; it necessarily becomes doubled and multiplied because the amount accrued from riba becomes a part of the total amount owned by the creditor and, when he further circulates this additional amount of riba on interest or usury, the riba becomes multiplied. Should this chain action go on building up, nothing can stop it from becoming (اضعافا مضعفة) (multiplied many times). This way every riba will end up increasing several times.

(14)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (سورة آل عمران 149)
O you who believe! if you obey those who have disbelieved, they will make you turn apostates so that you will become losers.

Maarif-ul-Quran

When Muslims faced a temporary setback during the battle of Uhud and rumours went around that the Prophet ﷺ has been martyred, the hypocrites found an occasion for mischief under the shadows of a battle nearly lost. They said to Muslims: 'Now, that the Prophet ﷺ is no more with us, why should we not go back to our old faith and thus get rid of all conflicts between us?' This shows how ugly the conduct of hypocrites was and how avowed an enemy they were to Muslims.

In the verses appearing above, Muslims have been instructed not to listen to such enemies, nor to make them a party to any consultations among themselves, nor follow any advice given by them. In the previous verses, it will be recalled, the instruction was to follow the men of Allah ﷺ; here, the instruction is not to act upon the advice of hypocrites and anti-Islam people. Indeed, the instruction is to continue taking guard against them. The Qur'anic expression, 'they will make you turn back on your heels', means that the real objective of anti-Islam people is to disengage Muslims from their Faith through engineered suspicion either overtly or covertly, the later method being designed and implemented in a manner which serves to gradually decrease the love and honour of Islam from their hearts resulting

in a reversal of their position. Thus, those aiming to push Muslims in a state of loss cannot be their friends, even if they claim to be. The statement, '...Allah ﷻ is your Lord and He is the best of helpers' tells Muslims to place their trust in Allah ﷻ and rely on His help alone. Even if their antagonists come up with plans of help, Muslims should not go by these against the injunctions of Allah ﷻ and the Messenger

(15)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ
كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ وَاللَّهُ يُحْيِي وَيُمِيتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ (سورة ال عمران 157)

O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah ﷻ may make it a cause of regret in their hearts. It is Allah ﷻ that gives life and causes death. And Allah ﷻ is All-Seer of what you do.

Maarif-ul-Quran

The saying of the hypocrites in verse 156 here is an extension of what was cited in verse 154 earlier : "If we had any say in the matter, we would have not been killed here." Since there were chances that sincere Muslims may be affected by such doubt-creating devices used by hypocrites, Muslims were asked through these verses to remain unconcerned with such sayings and doings and adhere to the belief that the span of life and the time of death are ordained by Allah ﷻ alone.

(16)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (سورة ال عمران 200)

O you who believe! Endure and be more patient, and Rabitu (be steadfast), and have Taqwa of Allah ﷻ, so that you may be successful.

Maarif-ul-Quran

There are three things in the verse Muslims have been charged with. These are sabr & Musabarah and Murabatah. The fourth element is Taqwa which is a necessary ingredient of all three. Their meanings are being given below.

Literally, the Arabic word 'Sabr' means 'to hold' or 'to tie'. In the terminology of the Qur'an and Sunnah, Sabr' is the effort made to control and defend one's slippery self against what is temperamentally displeasing. This sabr' (roughly translated as 'patience' for want of an exact equivalent) takes three forms:

1. Patience with Duties: It means that everything commanded by Almighty Allah ﷻ and His Messenger must be obediently pursued, no matter how burdensome the adherence to them may appear to be. The aim is to keep one's self almost riveted to carry out injunctions despite hindrances.
2. Patience against Sins: It means holding the desiring self back from whatever has been prohibited by Allah ﷻ and His Messenger, no matter how desirable and appealing it may be.
3. Patience in Distress: It means enduring in hardship and forbearing in pain and avoiding excessive anxiety. Such patience requires that all pain and comfort be taken to have come from Allah ﷻ and from this realization comes the strength to keep one's self under control.

The word, 'Musabarah' is a derivation from Sabr. It means staying firm and steadfast against the enemy.

The word, 'Murabatah' comes from 'Rabt'. Root-wise, it means 'to tie' and it is for this reason that 'Riba' and 'Murabatah' are taken to mean 'to tie horses' and 'get ready for war'. The Holy Qur'an has used 'Ribita' in (وَمِنْ رِبَاطِ الْخَيْلِ) (of trained horses - 8:60) in that very sense. However, in the terminology of the Qur'an and Hadith, this word has been used in two senses:

1. To secure Islamic frontiers for which it is necessary to be armed with military hardware, conventional or modern, so that the enemy abstains from venturing against Islamic frontiers
2. To be so observant of and bound by making Salah with Jama'ah that one starts looking forward to making the next Salah soon after having performed one

Both these are highly acclaimed acts of worship In Islam. Out of their numerous merits, some are being given below:

The Guarding of Islamic Frontiers

Staying along the Islamic frontiers to guard the area in battle ready condition is known as 'Ribita' and 'Murabatah'. It takes two forms. Firstly, there may be no danger of war breaking out, the border is secure and the duty is limited to being vigilant enough to ward off any impending threat. Under such condition, it is quite permissible for those on duty to start living there with their families and earn their living through farming or some such occupation. Under this condition, if the real intention is to guard and defend Islamic borders and living and earning there remains subservient to this intention, this person will get the reward for 'staying in the way of Allah ﷺ' (رباط في سبيل الله). even / I if he never fights. But, anyone whose real intention is not to guard and defend Islamic frontiers but would simply be there to eke out a living - even if he gets the chance of guarding the borders casually - this person will not be considered as 'one who stays in the way of Allah ﷺ'. The other eventuality may be that the border is threatened by possible enemy attack. Under such condition, keeping women and children close by is not correct; only those who can fight against the enemy should live there. (Qurtubi)

There are countless merits in both these cases. In the Sahih of alBukhari, it has been reported from Sayyidna Sahl ibn Sa'd Sa'adl that the Holy Prophet ﷺ said: Ribat for a day in the way of Allah ﷺ is better than whatever there is in the whole world. In the Sahih of Muslim, it has been reported from Sayyidna Salman that the Holy Prophet ﷺ said: Ribat for a day and night is better than fasting for a whole month and standing in prayers for the entire night. Should one die in that state. the daily reward for his act of staying in the way of Allah ﷺ will continue to reach him for ever. His sustenance will keep coming from Almighty Allah ﷻ and he will stay protected against the Satan Abu Dawud reports from Fudalah ibn 'Ubayd that the Holy Prophet ﷺ said: The roster of deeds credited to the person who dies ends with his death except in the case of a Murabit (one who stays in the way of Allah ﷺ) whose roster of good deeds goes on multiplying right through to the Day of Judgment and he remains covered against (the fear of punishment) on account of the scrutiny of deeds in his grave.

These narrations indicate that the act of staying in the way of Allah ﷺ (Ribat) is superior even to every charity the benefit of which keeps going on and on (Sadaqah JZriyah). This is because the reward for charity the benefits of which continue lasts only upto the time people keep benefiting from the endowment of house, land, book or library. Once this benefit stops reaching people, the incumbent reward also stops. But, the reward of the person who stays in the way of Allah ﷺ is not going to stop until the Day of Judgment. The reason is that Muslims as a community can continue doing what is good only when they are well-protected against enemy attacks. Thus, the act of a person who stays on to defend Islamic frontiers becomes the cause of good deeds performed by all Muslim in a peaceful setting. Therefore, the reward of such Ribat fi sabilillah (staying in the way of Allah ﷺ) will continue until the Day of Judgment. In addition to that, the reward for whatever other good deeds he used to do during his life in the world will continue without his having to actually do them. This is as it appears in ibn Majah in an authentic narration from Sayyidna Abi Hurairah where he reports that the Holy Prophet ﷺ said:

One who dies in a state of ~ib& in the way of Allah ﷺ, the reward of whatever good he used to do in his mortal life will continue and so will his sustenance and he will stay protected against Satan and Allah ﷺ will raise him on the Day of Qiyamah free from fear. (Tafsir al-Qurtubi)

The merits mentioned in this narration are subject to the condition that the person meets his death while staying on the border to guard Islamic frontiers. But, there are other reports which indicate that his post-death reward will still continue even if he were to return alive back to his family.

Sayyidna Ubayy ibn Ka'b narrates that the Holy Prophet ﷺ said: The reward for sincerely guarding the weak border area of Muslims for one day, other than those of Ramadan, is superior to the reward for continuous fasting and nightly worship for one hundred years. Ribat for one day in Ramadan is superior to fasting and nightly worship for one thousand years (the narrator has expressed some doubt about the later,. Then, he said: If Allah ﷺ sends him back to his family in good health, no sin will be recorded in his name for a thousand years while good deeds will continue to be entered in his roster and the reward

for his act of having stayed at the border to defend Islamic frontiers will keep coming to him until the Day of Judgment [Qurtubi]

Special Note

In this verse, Muslims have been instructed to remain patient which is possible any time under all conditions. Relevant details have appeared earlier. The second instruction given is to be more patient than others which is to be demonstrated while fighting disbelievers. The third instruction relates to a situation when an armed conflict with disbelievers is likely and there is the danger that fighting may erupt anytime. Finally comes the instruction to observe Taqwa (fear of Allah ﷻ) which is the essence of everything one does and on which depends the Divine acceptance of what has been done. This set of instructions is the sum of almost all injunctions of the Shari'ah. May Almighty Allah ﷻ give all of us the best of ability to act in accordance with these instructions.

(17)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا مَّا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (سورة النساء 19)

O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fahishah. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah ﷻ brings through it a great deal of good.

Women before Islam: Eradication of Injustices:

Given in these these verses are steps taken to eliminate injustices to which women were commonly subjected:

1. The most glaring of these was that men used to act as owners of the life and property of women, so much so, that a woman taken in marriage was passed on as a piece of property after her husband's death, on to his heirs. They were considered as the new owners and inheritors of the property, plus the wife. They could, if they wished to, marry her or give her in marriage to somebody else against payment. The son of the husband from another wife could himself marry her after the death of his

father. When a living human being has been taken as an article of ownership, what would have happened to the normal property is all too obvious. This one basic social ill became the cause of hundreds of other unjust practices against women, some of which are pointed out below:

(a) If a woman received some property in inheritance or some gift from her parents, the poor thing stayed deprived of it. Everything received in her name was devoured by men at her husband's home.

(b) If, somehow the woman did come in possession of her share of the property, men would prevent her from remarrying so that she could not take her share out of the house - they wanted her to die right there where she was, leaving her proper& which they could possess after her.

(c) In some places there was the practice that if the husband did not like his wife because of whimsical factors and not because of any shortcoming of the wife, then, while he skipped relating to her as his wife, did not get rid of her by giving her a divorce. This was to harass her to the limit that she was forced to give him back the jewellery and dower money he had given her; or, if he had not yet given these as due, he expected that she would forgo her claim before she could hope to be released. There were situations when the husband, despite having divorced her would not let the divorced wife remarry so that she breaks up and returns to him the amount of dower he had given her,

(d) On occasions, following the death of her husband, his heirs would not let the widow remarry. They would do so either to satisfy their false sense of prestige, or to let her go only after they get something for themselves in the deal As said earlier, all these injustices were perpetrated on the basis of the central assumption that man owned not only the property but also the very life of the woman. The Holy Qur'Gn struck at the very root of this evil which produced other injustices and openly declared:

“O those who believe, it is not lawful for you that you should forcibly take women as inheritance.”

The word "forcibly" does not appear here as a condition which would have given the impression that their becoming owners of women with the latter's approval was all right, but this restriction has been introduced here as a statement of fact. It means that taking

over the charge of the life and property of women as self-appointed owners without any legal or rational basis whatsoever could, obviously, be only "forcibly". How could a woman, in her normal senses, ever agree to such a proposition? (albukhahri al-Muhit). This is why the Shari'ah of Islam does not accept her approval in this matter as effective. If any woman, so out of her mind, approves of being owned by somebody, the Islamic law is not willing to concede this position.

The common method of preventing injustice and disorder would be to use a prohibitive order, but the Holy Qur'an has avoided this common method at this place and has expressed the element of prohibition by negating the lawfulness of this act by saying: (لا يحل) (لكم) 'it is not lawful for you'.

Here, in addition to stressing upon the severe sinfulness of this matter, the purpose may also be to indicate that, should it be that someone does go on to marry an adult woman without her consent and permission, the marriage thus entered into shall not be lawful and, in fact, it is null and void. Being totally nonse quitur, no husband-wife relationship between the man and woman gets established from such a marriage, nor do the injunctions of inheritance or lineage follow from it

Similarly, if someone forces a woman and takes back the dower he had given her, or compels her to forgo the outstanding dower, this forced return or forgiveness is not valid in the sight of the Shar'ah. Money or property taken in this manner do not make them lawful for the man, nor does it cause any due right to be forgiven. This subject 59,") has been further clarified in: وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ

It means: 'Do not prevent women from marrying at their choice with the intention of taking back what you, or a relative, have already given to them as dower or gift.' So, the giving and the taking back of dower is inclusive of the incidence of making the woman forgive the dower the payment of which is due, fixed and agreed upon. Whether one forces the woman to return the dower amount already paid or forces her to forgo the dower still outstanding, both are impermissible and patently haram (forbidden). Similarly, whatever has been given to the wife as gift, or something of which she has become the 'owner', cannot be taken back by the husband, or the heirs, for it is not lawful for them to do so. However, this rule applies only to a situation where anything has been assigned to her as an owner. If something was

given to her for a temporary use, like ~ewellery or any other article, not making her the owner of it, then, that simply does not enter into the 'ownership' of the wife and, therefore, asking for their return is not forbidden.

The text, after that, by saying: لَا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ exempts some such situations under which it becomes permissible for the husband to take back what he has given, including the dower. It means that should the woman commit an act which is clearly shameful and which naturally compels the man to divorce her, then, this will be a situation in which it does not matter if the husband holds back the word of divorce until such time that the woman returns the dower he had given her or forgoes the outstanding dower, if that is the case.

According to Sayyidni Ibn 'Abbas r.a , Sayyidah 'A'ishah r.a and Hadrat Dahhak r.a -, and others, the word, "fahisha" (translated as 'a shameful act') here means disobedience to the husband and indecent abuses against him; while, Abi Qilabah and Hasan al-Basri Jll -J take it to mean immodesty and adultery in this particular place. Thus, the sense would come to be: If these women happen to commit some shameful act or they behave disobediently and vituperatively which forces the husband to think of a divorce, then, this being a fault of the woman, the husband has the right to hold her in the bond of marriage, until he receives back what he had given her, or has the outstanding dower forgiven by her.

(18)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (سورة النساء 29)

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah ﷻ is Most Merciful to you.

Maarif-ul-Quran

While prohibiting to eat up the property of others the actual words ' used in the verse' are: أَمْوَالَكُمْ بَيْنَكُمْ which have been translated as 'each other's property' against the very literal, 'your property in between you'. There is a consensus of Commentator that these words certainly carry the sense that nobody should eat up the property of the other by false means. The sense of the expression also includes, as indicated by Abu Hayyan in Tafsir al-

Bahr Al-Muhit, that anybody should eat up his own property in that manner - for example, spend it on what is religiously sinful, or is straight extravagance. That too comes under the purview of this verse and is forbidden.

The word لَا تَأْكُلُوا in the verse literally means, 'do not eat'. But, in common usage, it means, 'do not usurp the property of another person by false means whatever they may be by eating or drinking or using. In common parlance, the unauthorized use of what is owned by someone else is indicated by the idiom, 'eating up', even though it may not be eatable. The word, "batil" which has been translated as "false means" covers, in the view of SayyidnZ 'Abdullih ibn Mas'ud and the majority of blessed Companions, all other forms which are impermissible and are forbidden by the Shari'ah. Included there under are theft, robbery, usurpation, breach of trust, bribery, interest, gambling and all false transactions. (al-Bahr al-Muhit)

False Means as explained by the Qur'6n and Hadith

As for the Holy Qur'an, it has used one word (by false means) to declare that all wealth and property acquired by false means is unlawful. After that, the Holy Prophet ﷺ was entrusted with the duty of providing details. It was he (prophet) who explained the details of every impermissible transaction.

From this we also find out that the many details of impermissible methods of buying and selling mentioned in the ahadith of the Holy Prophet ﷺ are really an elaboration of this Qur'anic injunction. Therefore, all those injunctions are, in a way, the very injunctions of the Qur'an. Whatever injunctions of Shari'ah have appeared in the a-hadith of the Holy Prophet ﷺ they all have a common feature - they all elucidate upon one or the other Qur'anic injunction. It makes no difference whether we do or do not know that this is an explanation of a certain verse.

Permissible Methods

The first part of verse 29 explained above declares that devouring the other person's property by false and disapproved methods is unlawful. Then, in order to exempt permissible methods from the ruling of unlawfulness, it was said in the second part of the same verse: إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

Which means that the wealth and property of others which has been acquired through trade by mutual consent is not unlawful.

Although there are, besides trade, several other means and methods which are equally permissible - for example, borrowing, gift, charity, inheritance - but, generally the most recognized and commonly practiced form of one person's property passing into the possession-and control of someone else is no other than trade. Then, trade is generally understood to be a buying and selling activity. But, according to al-Tafsir al-Mazhari, dealings related with service, labour and tenancy are also included in trade, because in bai' (sale) what is acquired is mal (property) for mal, while in ijara one gets mal for service and labour. Trade covers both.

The reason why trade alone, out of the permissible forms of acquiring wealth and property from others, has been singled out here in this verse is that trade and labour are the best means of earning livelihood out of a variety of those open to man. Sayyidna Rafi' ibn Khadij Lsays that the Holy Prophet ﷺ when asked as to which mode of earning was the purest and the most lawful, said:

"Man's work with his own hands, and all honest sale transactions (not false and fraudulent) (Al-Mundhiri, Al-Targhib, and Mazhari).

Sayyidna AbL Sa'id al-Khudhri narrates that the Holy Prophet ﷺ said: "The truthful and trustworthy trader shall be with the prophets and the truthful and the martyrs". (Tirmidhi)

And Sayyidna Anas narrates that the Holy Prophet ﷺ said:

"The truthful trader shall be under the shade of the Throne on the Day of Doom." (reported by al-Isfahani al-Targhib

Special Conditions of Clean Earning According to a narration from Sayyidni Mu'adh ibn Jabal the Holy Prophet ﷺ said:

The cleanest earning is the earning of the traders, on condition that, when they talk, they do not lie; and when they are asked to hold something in trust, they commit no breach of trust; and when they buy something from someone, they do not start finding faults in it; and when they sell their own stuff, they do not praise it (unrealistically); and when they have a

debt to pay, they do not evade payment; and when they have a debt to recover from someone, they do not harass him." (IsfahSni, as quoted by Mazhari)

For this reason, it was said in another hadith:

"Traders will be raised on the Day of Doom as the sinners except him who fears Allah ﷻ, acts righteously and says what is true." (al-HZkim, from Rifgah b. Rafi')

Trade and Mutual Consent :

The words "unless it be a trade with your mutual consent "in verse 29 lay down two conditions for the validity of a transaction through which the property of another person may lawfully be acquired. Firstly, it must be a transaction of trade which requires exchange of properties. Therefore, the transactions of gambling, speculation and usury or the transactions of sale where the commodity does not exist are forbidden and are not valid in Shari'ah, because these transactions cannot be termed as trade, even though they are effected in the name of trade.

Secondly, the transaction must be effected with the mutual consent of the parties. Therefore, if there is trade, where the object of sale does exist, but the mutual consent of the parties is not there, even then, the sale is invalid and impermissible. Thus, these two forms are included under "eating up each other's property by false means". Muslim jurists call the first form, albai albatil', while the second form is given the name, 'al-bai' al-fkid'.

To explain the first condition, we can say that trade is the name of the exchange of one commodity with the other. Having commodity on one side and having no commodity against it is not trade. It is deception. The same holds good for interest-based transactions where the amount of interest is a return for the time allowed in a loan - and this 'time' is no 'commodity'. The same thing happens in speculation and gambling. Here, the commodity does exist on one side, but the existence of a commodity against it is doubtful. Similarly, there are transactions based on forward trading where the commodity does not exist but a deal is made for its sale I purchase. Here you have commodity on one side and nothing but a promise on the other. Therefore, this is just not trade. If fact, this is deception and a kind of fraud. Therefore, Muslim jurists have ruled it to be al-bai' al-batil, a void transaction of sale. The explanation as given here eliminates all impermissible forms of trading. As for the

second condition, it covers a situation where a property is being exchanged for another property. Both do exist, but the transaction of exchange did not take place with mutual consent. Although this is a trade, yet it is a wrong and invalid type of trade. Therefore, it has been called 'f&id' (invalid) and is not allowed.

The reality of the condition of mutual consent

However, there is a third kind in which there is commodity on both sides, and apparently the transaction has been effected with mutual consent, but the consent of one party has been obtained by compulsion and not by his free will. Therefore, this third kind is also included in the second one. For example, a person or company collects articles of daily use from all over the market, builds up a stock, raises prices on the higher side and starts selling. Since this is not available elsewhere in the market, the customer has no choice but to buy it from him at whatever price he may be selling it. In this situation, though the customer himself walks into the store and, obviously, buys it with his consent, but this 'consent' is an outcome of compulsion and therefore, it is null and void. Similarly, if a husband makes the conditions of living with his wife so thorny that she is compelled to forgo \her due dower, then, this expression of 'consent' made by her while abandoning her right to receive the dower, is not considered as consent in the real sense of the term.

Or, take the example of a person who discovers that he is not going to get his valid job done without offering a bribe, and he becomes ready to offer a bribe, then, this willingness and consent is not of his own free will. Therefore, it is legally null and void.

Thus, it becomes very clear that the restriction in **إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ** unless it be trade with your mutual consent) justifies only those forms of buying, selling and trading the justification of which stands proved on the authority of the ahadith of the Holy Prophet ﷺ. Muslim jurists have simply codified them. So, all forms of buying, selling and trading prohibited and impermissible in the Shari'ah of Islam stand excluded from the approved core. To sum up, this one word of the Holy Qur'an provides the key to the wonderful treasure of Muslim jurisprudence on the subject of al-buy u and al-ijara

The third sentence of the first verse (29) says: **وَلَا تَقْتُلُوا أَنْفُسَكُمْ** which has been literally translated here as 'and do not kill yourselves.' According to the consensus of commentators, this includes suicide; as well as, killing each other unjustly. The first sentence of the verse

described the property rights of human beings at large and stressed that they be guarded. The present sentence, the third one we have before us right now, covers their right of life. Property has been mentioned in this verse earlier than 'life', probably because injustice and negligence are very common in matters relating to property rights. No doubt, unjust killing is far more grave, yet customarily its frequency is lower. Hence, it comes later

Verse 29 closes with the statement: which means that the injunctions given in this verse &- 'do not eat up each other's property by false means' or 'do not kill anyone unjustly' -- are injunctions that come to you as Divine Mercy, so that you can take your guard against falling into these misdeeds and thereby become liable to punishment in the life to come, and also that you may stay safe from punishments which could afflict you right here in the present life.

(19)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا (سورة النساء 43)

O you who believe! Do not approach Salah (prayer) while you are in a drunken state until you know what you are saying, nor while Junub (sexually impure), except while passing through, until you bathe (your entire body), and if you are ill, or on a journey, or one of you comes from the Gha'it (toilet), or from Lamastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allah ﷻ is Ever Oft-Pardoning, Oft-Forgiving

Maariful-Quran

The Background of this Revelation This is about an incident relating to Sayyidna 'Ali which has been mentioned in Tirmidhi. It was before liquor was forbidden that Sayyidna 'Abdul-Rahman ibn 'Awf had invited some Companions for dinner at this home. As customary, liquor was served before dinner. When everybody had finished eating, time came for the

Maghrib salah Sayyidni 'Ali was asked to lead the prayer. He made a grave error while reciting the well-known Surah al-Kafirun in the salah under the effect of intoxication. Thereupon, this verse was revealed in which warning was given that salah should not be performed in a state of intoxication.

Commands prohibiting liquor came gradually Allah ﷻ Almighty has blessed the Shari'ah of Islam with a particular distinction - its rules have been made easy. One such rule in this golden chain concerns drinking which was an old addiction in Arabia. This was a national habit, and pastime, involving everyone but a particular few who had a sort of God-given distaste and abhorrence for liquor all along. Naturally right-minded, they never went near this foul habit. One such example is that of the Holy Prophet ﷺ. He never touched liquor even before he was called to prophet hood. And everyone knows that habit, any habit, the urge and compulsion to have something, is really difficult to leave. This is all the more true about the habit of drinking or getting intoxicated by some other means. It so overpowers man in its clutches that he just cannot think otherwise. To him a farewell to drinking means a welcome to death.

Drinking has always been unlawful in the sight of Allah ﷻ and when people entered the fold of Islam, saving Muslims from it was very much in order. But, had it been declared unlawful all of a sudden, people would have found obedience to this command extremely hard to carry out. So, the shift was gradual. First come partial prohibition. People were warned of the evil effects of drinking which aimed at motivating them to abandon the habit. As a result, the instruction initially given in this verse was limited to asking people not to go near salah while in a state of intoxication. The purpose here was to emphasize that salah is fard an obligation - when the time for salah comes, one must rise, intend and offer it as due, and that one should not be drunk during salah timings. This approach helped Muslims realize. that drinking is really something bad for it stops them from performing saliih properly. There were many blessed souls among them who made a spot decision to abandon the habit once and for all. There were others who started thinking seriously about its evils. Finally, when the verse of Surah al-Ma'idah carrying the absolute command which declared liquor as impure and unlawful was revealed, drinking was forbidden under all conditions.

Ruling: Based on the rule that performing salah in a state of intoxication is forbidden, according to some commentators, it is also not correct to perform salah when one feels so sleepy that one cannot control what one says. This restriction appears in a hadith as follows:

'If one of you feels drowsy in salah, he should go to sleep for a little while so that the effect of sleep disappears, otherwise he would not know that, rather than seeking forgiveness (from Allah ﷻ), he may (actually) be cursing himself.' (Qurtub;)

Note' Although the verse was initially revealed to prohibit offering salah in a state of intoxication, however, some other situations have also been dealt with in which offering salah is not permitted. These are the states of impurity which are of two kinds. The first kind is the state of 'major impurity' or 'janabah' which is caused by sexual intercourse or by ejaculation with sexual desire by whatever means. This state of impurity has been referred to in the above verses by the word **جنباً**. which is derived from **janzbah** and has been translated as 'major impurity'. In this state one cannot offer salah unless he purifies himself by having the prescribed bath (ghusl).

The second kind of impurity is called 'minor impurity' (**الحدث الاصفر**) which is caused by any act breaking the-wudu, like easing oneself or passing a flatus etc. In this state also one is not allowed to offer salah, but the way of purifying oneself from this kind of impurity is much easier. Instead of having a bath one can release himself from it by making wadu? (prescribed ablution). In both situations it is necessary to use water, either for having a bath or for making wudu?. But there may be situations where the use of water is not possible due to its unavailability or is extremely difficult due to illness. In both these situations the above verses have provided an easier alternative for having a bath or making wudu?. The alternative is to strike the hands on a clean dust and then wipe the face and the wrists with it. This procedure is called 'Tayammum' and has been taken by the Shari'ah as a symbol of ritual purification where the actual act of purification through water is not possible or is extremely difficult. After making tayammum one is held to be purified for a temporary period until he is able to use water. The procedure of tayammum, being the same for both major and minor impurities, it has been prescribed in one sequence for both kinds. The words ('i.e. or one of you has come after easing himself) refer to the 'minor impurity' while the word (i.e. 'or you have touched women') stand for having sexual intercourse¹ causing

major impurity. In both situations, it has been laid down that if someone is too sick to use water, or is on journey where he does not find water, he can have recourse to making tayammum.

The above discussion may explain the rules of impurities and their purification as laid down in the above verses. However, one point needs further elaboration:

While the Holy Qur'an has prohibited to 'go near salah in a state of major impurity the rule has been made subject to one exception which is expressed in the words ('save when you are traversing cy a way'). This exception has been interpreted by the Muslim Jurists in different ways. According to the most commentators, including the Hanafi jurists, this exception refers to the state of travelling when water is not available. It, therefore, means that one cannot go near salah in a state of major impurity without having taken a ritual bath (ghul), however, if he is 'traversing a way' in the sense that he is on journey and does not find water, he can offer salah without taking bath after making tayammum as explained in the next sentence.

Conversely Imam al-Shafi interprets the exception in a totally different manner. He says that 'going near salah' means 'entering a mosque' and it is prohibited for a person to enter a mosque in a state of 'major impurity'. However, if he intends to go somewhere else, but passes through a mosque as a passer-by, he can do so. The Hanfi jurists do not accept this view. Based on the first interpretation, they say that the verse has no relevance with 'entering the mosque'. It refers to offering prayers, as is evident from the background in which it was revealed. The prohibition of entering a mosque in the state of impurity is based on some other sources, and it is not allowed, even for a passer-by, to enter a mosque with intention to go somewhere else.

The rule of Tayammum is a blessing, and a distinction of the Muslim community It is certainly a great favour granted by Allah ﷻ Almighty that He, in His mercy, has made something else to take the place of water, something which is much more easily available than water. Obviously enough, land mass and dust are available everywhere. It appears in a hadith that this is a convenience bestowed upon the community of Muhammad exclusively. As for necessary rules governing the making of Tayammum (also referred to in English, and

interestingly too, as the 'dry ablution'), these are commonly available in books on salah. Standard juristic works can be consulted for further details.

(20)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (سورة النساء 59)

O you who believe! Obey Allah ﷻ and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah ﷻ and His Messenger, if you believe in Allah ﷻ and in the Last Day. That is better and more suitable for final determination.

Maariful-Quran

Forms of obedience to Allah ﷻ's commands

1. First of all come commands about something which Allah ﷻ Almighty has Himself revealed very explicitly in the Holy Qur'an and which do not need any explanation - for example, the extremely serious crime of shirk and kufr (the ascribing of partners to the divinity of Allah ﷻ, and disbelief); the worship of Allah ﷻ, the One; the belief in Akhirah, the life-to-come, and in Qiyamah, the Last Day; and the belief in Sayyidni Muhammad al-Mustafa as the Last and True Messenger of Allah ﷻ; the belief in and the practice of Salah (prayers), Sawm (fasting), Hajj (pilgrimage) and Zakzh (alms) as fard' (obligatory). All these are direct Divine commands. Carrying these out means a direct obedience to Allah ﷻ Almighty.
2. Then, there is the second part consisting of ahkam or commands which needs to be explained. Here, the Holy Qur'an often gives a terse or unspecified command the explanation of which is left to the Holy Prophet ﷺ. NOW, the explanation or enlargement of the subject which the Holy Prophet ﷺ takes up through his ahadith is also a kind of wahy (revelation). If these explanations, based on personal judgment,

miss something or fall short in any way, correction is made through wahy. Finally, the word and deed of the Holy Prophet ﷺ as it is in the end, becomes the interpretation of the Divine command.

Obedience to the Divine commands of this nature is, though, the very obedience, of the commands of Allah ﷻ Almighty in reality, but, speaking formally, since these commands are not physically and explicitly the Qur'an as such - they have reached the community through the blessed words of the Holy Prophet ﷺ - therefore, obedience to them is academically said to be an obedience to the Messenger which, in reality, despite being in unison with obedience to the Divine, does have a status of its own if looked at outwardly. Therefore, throughout the Holy Qur'an, the command to obey Allah ﷻ has the allied command to obey the Messenger as a constant feature.

3. The third category of Ahkam or commands are those which have not been explicitly mentioned in the Holy Qur'an or ill the Hadith, or if they do appear in the later, the narrations about such commands found in the enormous treasure-house appear to be conflicting. In the case of such ahkam, Mujtahid 'Ulama (scholars having the highest multi-dimensional expertise in religious knowledge through original sources) delve into the established texts of the Qur'an and Sunnah along with a close study of precedents and parallels offered by the problem in consideration, giving their best thought and concern to arrive at the appropriate rule of conduct while staying within the parameters of the imperatives of the sacred texts. This being so, the obedience to these rules is one and the same as the obedience to the Divine because it has been, in all reality, deduced from the Qur'an and Sunnah. But, when seen formally, these are known as juristic edicts or -- fatawa as popularly understood and are attributed to religious scholars.

under this very third category, come the Ahkam which are free of any restrictions from the Qur'an and Sunnah. In fact, here people have the choice to act as they wish. This, in the terminology of the Shari'ah is known as Mubahat (plural of Mubah meaning 'allowed'). The formulation, enforcerent and management of orders and rules of this nature has been entrusted with rulers and their officials so that they can make laws in the background of existing conditions and considerations and make everybody follow these. Let us take the example of Karachi, the city where I live. How many post offices should there be in this city? Fifty or hundred? How many police stations? What transit

system will serve the city best? What rules to follow in order to provide shelter for a growing population? All these areas of activity come under Mubahat, the allowed, the open field. None of its aspects are rated Wajib (necessary) or Haram (forbidden). In fact, this whole thing is choice-oriented. But, should this choice be given to masses, no system would work. Therefore, the responsibility of organizing and running the system has been placed on the government.

Now, returning to basics it can be said that, in the present verse, the obedience to those in authority means obedience to both 'ulama and hukkam (religious scholars and officials). According to this verse, it becomes necessary to obey Muslim jurists in matters which require juristic research, expertise and guidance as it would be equally necessary to obey those in authority in matters relating to administrative affairs.

This obedience too is, in reality, the obedience to the ahkam or commands of Allah ﷻ Almighty. But, as seen outwardly, these commands are not there in the Qur'an or the Sunnah. Instead, they are either enunciated by religious scholars or the officials. It is for this reason that this particular call for obedience has been separated and placed at number three and given the distinct identity of 'obey those in authority'. Let us keep in mind that, the way it is binding and necessary to follow the Qur'an in the specified textual provisions of the Qur'an and follow the Messenger in the specified textual provisions of the Messenger, so it is necessary to follow Muslim jurists in matters relating to jurisprudence, matters which have not been textually specified, and to follow rulers and official in matters relating to administration. This is what 'obedience to those in authority' means.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا تُبَاتٍ أَوْ انفِرُوا جَمِيعًا (سورة النساء 71)

O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

Maarif-ul-Quran

In the first part of the verse: يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ (O those who believe, take your precautions ...), appears the command to ensure the supply of weapons, while the later part refers to the launching of Jihad action. This tells us two things right away. Firstly, as already clarified at several places, the act of getting together functional means to achieve a good purpose is not contrary to tawakkul or trust in God. Secondly, we see that the text limits itself to the command to ensure the supply of weapons, but it does not promise that, because of this support, Muslims will have any guaranteed security against their enemies. By doing so, it has been indicated that the choice of usiig means is for nothing but a certain peace of mind, otherwise, the use of means as such does not carry any operational gain or loss. The Qur'an has said: (O Prophet) say: "Nothing will befall us except what Allah ﷻ has prescribed for us." (9:51)

Let us look at the first verse again. It opens up with the command to get ready for Jihad followed by a- description of the marching plan; the later has been expressed in two sentences, that is, فَانْفِرُوا تُبَاتٍ أَوْ انفِرُوا جَمِيعًا (and march in groups, or march off all together.) Here, the word, 'thubain' is the plural form of 'thubatun' which means a small group and is used to denote a military company and was called a Sariyyah in the military campaigns of the Holy Prophet ﷺ. In that sense, it is being said here that Muslims, when they go out for Jihad, should not start off all alone. They should, rather, set out in the formation of small groups. The other alternative is to march as a large army: 'jamiah' because, in fighting, going alone is very likely to hurt --- the enemy is not going to let this opportunity slip out of their hands.

No doubt, this instruction has been given to Muslims for the particular occasion of Jihad, but, even in normal circumstances, this is what the Shari'ah teaches - do not travel alone. In a hadith, therefore, a lone traveller is called one satan and two of them two satans and three of them become a group or party. Similarly, there is another hadith which says:

'The best companions are four and the best military company is that of four hundred and the best army is that of four thousand.' (From Mishkat as reported by Al-TabarGni)

(22)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْغُونَ
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا (سورة النساء 94)

O you who believe! When you go (to fight) in the cause of Allah ﷻ, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allah ﷻ. Even as he is now, so were you yourselves before, till Allah ﷻ conferred on you His Favors, therefore, be cautious in discrimination. Allah ﷻ is Ever Well-Aware of what you do.

Maariful-Quran

Sequence of Verses Stern warning has been given against the killing of a Muslim in previous verses. Now it is being said that the apparent profession of Islam is all that is needed for a Muslim to be regarded as a Muslim obligated to observe the laws of the Shari'ah. So, it is necessary to abstain from the killing of a person who professes Islam. Furthermore, it is also not permissible to dig deep into his inward state of belief just because of some suspicion and to keep waiting for a definite proof of his certitude in faith in order that Islamic laws can be applied in his case. This is what happened during some battles with disbelievers when some Companions were unable to observe the fine line of distinction in this rule. On those occasions, there were some people who presented themselves as Muslims but some Companions took their profession of Islam as a lie and killed them, taking their belongings as war spoils. Allah ﷻ Almighty condemned this in discretionary practice. However, an admonition was considered sufficient and no severe warning was revealed for them against this act because the Companions did not know the rule clearly till that time. (Bayan al-ur'an

Signs of Islam are sufficient to identify a Muslim:

guidance given is that in the case of one who professes to be a Muslim, no Muslim is allowed to interpret his declaration of Islam as hypocrisy, without certain knowledge and

proof. This verse (94) was revealed in the background of certain episodes relating to some Companions where they had not taken the correct line of action.

So, it has been reported from Sayyidna 'Abdullah ibn 'Abbas in Tirmidhi and the Musnad of Ahmad that a man from the tribe of Banu Sulaym met a group of the noble Companions who were going on a Jihad mission. This man was grazing his goats. He offered salam greetings to the group which was a practical demonstration of his being a Muslim. The Companions thought that this man was just pretending in view of the situation before him. Thus, taking his profession of Islam as a ruse to save his life and property whereby he could get away from them by tricking them with greeting in the Muslim style, they killed him and appropriated the herd of his goats as war spoils which they took to the Holy Prophet ﷺ. Thereupon, this verse was revealed. It laid down the rule: Do not take anyone who greets you by offering salam in the Islamic manner as a pretender and never assume, without valid proof, that his profession of Islam was a trick and never take possession of his property as spoils. (Ibn Kathir)

There is another narration from Sayyidna 'Abdullah ibn 'Abbas which has been reported by al-Bukhari briefly and by al-Bazzar, in details. According to this narration, the Holy Prophet ﷺ sent out a group of mujahidin which included Sayyidna Miqdad ibn al-Aswad. When they reached the designated spot, everyone present there ran away. The only man left there had a lot of valuable things with him. Facing the Companions, the man recited the kalimah: (I testify that there is no god but Allah ﷻ). But, Sayyidna Miqdad r.a assuming that the man's heart was not behind his verbal declaration of faith and that he was doing it simply to save his life and property, killed him. One Companion from among the group present admonished him for what he had done: He had killed a person who had testified that there is no god but Allah ﷻ. He declared that he will make it a point to relate this incident before the Holy Prophet ﷺ when and if he would have the honour of returning to him. Finally, the group returned to Madinah and reported the incident to the Holy Prophet ﷺ who called for Sayyidna Miqdad and gave him a stern warning. He said: 'What would you say on the Day of Doom when the kalimah of will stand as a plaintiff against you?' The verse وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا (do not say to the one who offers you salim, "You are not a believer") was revealed on this occasion.

Other incidents, apart from the two mentioned here, have been reported with reference to this verse, but respected scholars of Tafsir do not admit of any contradiction in these narrations, for these events as a whole could have been the cause of the revelation.

The words of the verse are: (offer you salim). If the word, salam in the text is taken to mean 'salam' in the technical sense (Muslim greeting or salutation), it applies to the first event more suitably. However, if 'salam' is taken to mean submission or surrender to the will of Allah ﷻ in the literal sense, then, this meaning applies to both events equally. Therefore, salam in the present textual setting has also been translated in the sense of submission and obedience to Allah ﷻ.

It is impermissible to take a decision without investigating into related facts of an event

The first sentence of the verse (94) carries a general rule which must be followed by all Muslims: Let no Muslim do anything summarily as based on guess alone. The words of the verse are إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا (when you go out in the way of Allah ﷻ, be careful). Acting on conjecture is likely to land one in trouble. The restriction of travel in the verse is there because these events came to pass during the state of travel. Or, it may be because doubts crop up during travel to previously unvisited places as compared with the city of residence where things and people are generally familiar. Otherwise, the basic rule, in travel or while resident, is general, that is reacting to any situation without proper investigation is not permissible. In a hadith, the Holy Prophet ﷺ has said: "To act sensibly is from Allah ﷻ and to rush through is from Shaytan" (al-Bahr al-Muhit)

The second sentence: تَبْتَغُونَ عَرَصَ الْحَيَاةِ (seeking goods of the worldly life) in verse 94 is a prescription for weakness which caused this false step. The weakness was their desire to acquire worldly wealth through collecting spoils. But, immediately after, it was pointed out that Almighty Allah ﷻ has set aside many more spoils destined for them. Why, then, should they bother about material gains? By way of further admonition, they were asked to recollect that there were so many among them who would not have dared to come out openly with their faith in Islam. It was only when Allah ﷻ favoured them that they were delivered from the encirclement of disbelievers and were able to profess Islam openly. Keeping this situation in mind, would it not be possible that the person who is saying لا اله الا الله at the sight of the Muslim army, might really be an adherent of Islam from the early

days but was unable to it freely' fearing reprisals from the disbelievers. When he saw the Muslim army, he lost no time in doing so. If they looked into their own situation, they would realize that there was the time when they had recited the Kalimah and had called them Muslims, the Shari'ah of Islam had never asked them to first prove their being Muslims. There was no such condition. They were never asked to let their hearts be examined. They were not ordered to produce a proof of their Islam before they could be declared as confirmed Muslims. Quite contrary to all this, the simple recital of the Kalimah of Islam: لا اله الا الله محمد الرسول الله was considered good enough to recognize them as Muslims. Keeping this in mind, it was their duty that they should now take anyone who recites the Kalimah before them as a Muslim.

(23)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوُّوا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (سورة النساء 135)

O you who believe! Stand out firmly for justice, as witnesses to Allah ﷻ, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah ﷻ is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwu or Tu`ridu, it, verily, Allah ﷻ is Ever Well-Acquainted with what you do

Maariful-Quran

The real purpose of sending prophets and scriptures

In this verse of Surah Al-Nisa', all Muslims have been instructed to uphold justice and be true when appearing as witnesses. Besides, things which can become impediments to the establishment of justice or the availability of true evidence have been removed in a highly eloquent manner. A verse of Surah al-Ma'idah (Volume 3) which will follow immediately after the completion of Surah al-Nisa' carries the same subject. In fact, their words are nearly common. Then, there is a verse in Surah al-Hadid which tells us that the important purpose of sending Sayyidna Adam as the vicegerent of Allah ﷻ in this world followed by

other blessed prophets one after the other with the same status along with Scriptures and Missions was to see that justice prevails in the world with peace coming in its wake. The objective was to have every human being as a distinct individual adopt justice as his or her hallmark within his or her circle of influence control. As for the chronically contumacious who would not take to the path of justice and fairness through good counsel, education and communication and continue being dogged in their contumacy, then, they will be the ones who have to be compelled to observe justice through legal process and due penalization and punishment.

The words of this verse from Surah Al-Hadid (57:25) are as follows:

We have sent Our messengers with clear signs and We have sent with them the Book and the Balance so that people stand firm with justice and we sent. the iron in which there is great awe, and benefits for people.

Thus we know that the system under which Prophets and Books were sent was basically aimed at establishing justice. The reference to sending down iron at the end of the verse hints towards the eventuality when the good counsel alone would not be enough to make people abide by justice. Instead, there would still be some compulsive miscreants who must be disciplined with the deterrent of iron, chains and bars and other weapons, in the best interest of establishing justice.

Abiding by justice is not for the government alone

Now, we have before us the present verse Syrah al-Nisa' (4:135), and verse 8 of Surah al-Ma'idah (5)

Be steadfast for Allah ﷻ as witnesses for justice. And malice against a people should not bid you to not doing justice. Do justice. That is nearer to taqwa. And fear Allah ﷻ. Surely, Allah ﷻ is all-aware of what you do. (5:8)

as well as the verse from Surah al-Hadid (57:25) cited immediately above. In these verses, it has been clearly stated that establishing and maintaining justice and being steadfast on it is not simply the duty of governments and courts. The instruction has been given to every

human being obligating him or her to fulfil the demands of justice by being personally firm about it and, at the Game time, by making efforts that others too stay equally firm about seeing justice done, However, a certain level of justice does fall in the jurisdiction of government and its officials when the wicked, the rebellious and the contumacious challenge and confront the processes of justice by flouting it personally as well as by stopping others to carry out its dictates. On such occasions, penalization and punishment do become necessary. This enforcement of justice, obviously, can be done only by government which holds the reins of power in its hands.

In the world today, leave alone the illiterate millions, even fairly educated people think that the dispensing of justice is the sole duty of governments and courts and the masses of people are not responsible for it. This attitude is one of the major reasons which has made the government and the people act as two confronting parties in every country and every state. As a result, a gulf of conflict divides the rulers and the ruled. Masses of people from every country demand and expect justice and fairness from their government but, strangely enough, are not themselves ready and eager to uphold justice. The outcome is all too visible everywhere in the world. Law stands on hold. Crime wave rides high. No doubt, we have law-making bodies in every country costing millions. When elections come, the furore created to elect representatives really shakes God's earth. Then, these elected few, being supposedly the cream of the whole country, go on to make laws with great concern and caution keeping in view the needs and sentiments of their electorate. Then, the law is put forth for public opinion. When favourable, the law is considered enforceable. Then, the whole machinery of the government with its countless departments and experienced personal goes about enforcing the law so made. Now, this is a window to the custom-ridden world we live in. We have to look afresh and aim higher. In order to do something like this, we have to shake off from the torpor of blind following, the following of self-promoting custodians of civilization, and we shall, then, realize that things are not as bright as we are being made to see. Compare the state of affairs for a hundred years from now, say 1857-1957. The data will confirm that with every increase in lawmaking, there increased the exhibition of popular will in law and a corresponding increase in the machinery of law enforcement. one kind of police sprouted out in many more kinds resulting In a more than matching increase in ever-escalating crimes causing people to remain far more deprived of

justice. With this graph of conditions rising up, more disorder in the world started showing up.

Belief in the Hereafter and the fear of God: The only guarantee of universal peace

The world is waiting for someone sensitive and discerning who would cross over the barriers of customised routines and seriously consider the message brought by the Arabian messenger and deliberate in the reality of things as they are. Peace in the world has never been achieved through penal codes, nor will it ever be. The guarantee of universal peace can be delivered by nothing but the belief in the Hereafter and the fear of God. This twosome is the channel through which all obligations of the ruler and the ruled, masses and the government merge together on a common platform. Everyone starts pulsating with the crucial sense of individual responsibility. When it comes to respecting and defending law, the masses of people cannot get away by saying that this was the job of the officials. It will be noticed that the verses of the Holy Qur'an dealing with the establishment of justice as cited above end with an exhortation to this very revolutionary article of faith.

The present verse of Surah al-Nisa' ends with the reminder: (Allah ﷻ is all-aware of what you do). At the end of the verse from Surah al-Ma'idah, first came the instruction to observe Taqwa the fear of Allah ﷻ, after which it was said: (Allah ﷻ is aware of what you do). Then, at the end of Surah al-Hadid, it was said: (Allah ﷻ is powerful, mighty).

Seen together; these three verses do not rest at giving instructions to both officials and masses that they should not only uphold and establish justice personally but should also see that others too do that. These verses go further ahead through their concluding statements whereby they focus all attention to a decisive reality which has the potential to generate a great revolution in human life and its aspirations. This, in a few words, is the realization of the power and domain of Almighty Allah ﷻ, the thought of having to be present before Him, and of reckoning, and of retribution. This was, \$gain in a nutshell, the secret behind the peace which prevailed in the less-educated world a hundred years ago as compared with what we have in bur day; and, in fact, it is the abandoning of such a valuable teaching that has deprived the modern progress-claiming, high-flying and satellite-borne world from the blessings of genuine peace on earth.

It is in the best interest of the liberal people of the-world to realize that science and its progress can take them to all sorts of frontiers - they can climb the skies, camp on stars and visit the depths of seas - but, the real end-product of all these high-tech equipments and efforts is something which they would fail to find on far away stars or in ever new inventions. This is still there for seekers to find. It is there, clear and true as ever, in the message brought by the Prophet who appeared in Arabia, may our lives be ransomed for him and may the peace and blessings of Allah ﷺ be upon him, within the message and teaching of his, that of believing in Allah ﷻ and believing in the life-to-come and its reckoning:

"Listen! Hearts rest at peace through the Dhikr (remembrance) of Allah ﷻ." (13:28)

The verse under reference opens with the words: **كُونُوا قَوَّامِينَ بِالْقِسْطِ** (... be upholders of justice). The word, Qist, when it begins with Kasrah on Qaf, (the vowel point for i), it means justice and fairness. The true sense of justice and fairness is that every holder of a right should be given his or her due in full. Taken generally, it includes the rights of Allah ﷻ and all kinds of human rights as well. Inclusive in the thrust of the meaning of 'upholding justice is that nobody shall inflict injustice on anybody; also that the perpetrator of injustice (zalim) shall be stopped from inflicting injustice (zulm) and the victim of injustice (mazl7m) shall be supported; and also that appearing as witness shall not be avoided, if witness is needed to help the victim of injustice to have his or her usurped right back; and also that the witness shall be true and factual as it really is, whether for or against anyone; and also that those who hold the reins of authority and dispensation of justice in their hands shall treat both parties to the case before them, equally and equitably. There shad be no tilt of any sort toward any one of the two. Statements given by witnesses shall be heard carefully. Every effort possible shall be made to investigate the case. Then, finally, perfect justice shall be observed in the verdict.

Impediments to Justice

Though the two verses from surah al-Nisi? and Surah al-Ma'idah quoted earlier come from two different chapters, yet their subject is almost the common denominator between them. The only difference is that justice is normally impeded, obstructed or compromised by two things. Firstly, by love, kinship or friendship or link with someone which pushes the witness

to testify in his favour so that he remains shielded against loss or that he profits by it. As for the judge or Qadhi who is to give the verdict is affected by any such linkage, he would naturally have the urge to decide the case in favour of the party of his linkage. Secondly, justice is impeded by hostility towards someone which may take the witness to testify against him, while it could also become the cause of an unfavourable judgement given by the judge or Qadi. So, love and hate are passions which can cause one to move away from the path of justice and become involved with all sorts of injustice and oppression. These very two impediments have been removed in both the verses of Surah al-Nisi? and Surah al-Ma'idah. The instruction given in the verse of Surah al-Nisa' is about removing the impediment of kinship or nearness. It has been said there: (even if your testimony goes against your parents or near relatives, say what is true and ignore the factor of such relationship when testifying the truth. And removed through the verse of Surah al-Ma'idah is the impediment of grudge, malice or enmity. So there it was said: (And malice against a people should not bid you to not doing justice. Do justice. That is nearer to Taqwa- 5:2). As clear from the translation, it means that malice should not make one desert the path of justice and go about testifying or ruling against them.

Qur'anic Principles of Universal

Justice NQW, concluding our discussion about the meanings of verse 135 in conjunction with verse 8 of Shah al-Maidah, it can be safely said that the principles of universal justice by one and all enunciated through these two verses form part of the many distinctions of the glorious Qur'an. These can be better appreciated when seen through two major aspects as given below:

1. To begin with, officials and masses of people have all been alerted to the supreme subdueing power of Almighty Allah ﷻ and to the ultimate reckoning of the fateful Day of Retribution that they could think, stop and deter or be prepared to face the consequences in view of this, the masses themselves have to respect law, and the officials who are responsible for the enforcement of law, they too, have to keep the thought of Allah ﷻ and akhirah (God and the Hereafter) before them while enforcing law and thus be the servants and not the thoughtless masters of God's multitudes of people. They should make law a source of service to people and a

source of betterment of the whole world. never causing their worries to increase, never engineering ways to condemn victims of injustice to their grinding mills of red tape. never making them suffer from injustice multiplied with more injustices, and finally, never ever selling law for mean desires or paltry gains. By saying: Be steadfast for Allah ﷻ - witnesses for Allah ﷻ, both officials and masses have been exhorted to act for Allah ﷻ and act with sincerity at its best.

2. The second element of importance here is that the responsibility of establishing justice and fairness as a way of life has been placed-on the shoulders of all human beings. As for the verses from Surah al-Nis2 and Surah al-Ma'idah wherein, by saying: (O those who believe), the entire Muslim community has been addressed. But, in Surah al-Hadid, by saying: (so that mankind stands firm with justice - 57:25), this duty has been considered binding on all human beings. Similarly, by saying: (even though against yourselves...), instruction has been given that justice is not something to be demanded from others only, instead, it should also be exacted from one's own self. It means that one should say nothing against what is true and just, even when one has to declare something against one's own self, even if such an action is likely to bring loss upon one's person, because this loss is insignificant, tiny and transitory. On the contrary, should someone elect to placate his self by flat lies, then he has bought for himself the severe punishment of the Day of Retribution.

(24)

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (سورة النساء 136)

O you who believe! Believe in Allah ﷻ, and His Messenger, and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allah ﷻ, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

(25)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا (سورة النساء 144)

O those who believe, do not take the disbelievers for friends instead of the believers. Do you want to produce before Allah ﷻ a clear evidence against yourselves?

(26)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ (سورة المائدة 1)

O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily, Allah ﷻ commands that which He wills.

Maarif-ul-Quran

Background of revelation and a summary of subjects

This is the initial verse of Surah al-Ma'idah. As agreed upon, Surah al-Ma'idah is a Madani (Madinite) Surah and also the last among all Madani Chapters (Surah) so much so that some revered elders have identified this as the last Surah of the Qur'an itself. On the authority of narrations from Sayyidna 'Abdullah ibn 'Umar and Sayyidah Asma' bint Yazid, it appears in the Musnad of &mad that SGrah al-Ma'idah was revealed to the Holy Prophet ﷺ while in travel riding the she-camel named 'Adba'. As explained in the introduction to this Tafsir.& in Volume 1, there used to be a sense of being under some heavy weight, extraordinary and

unexplained, at a time the Wahy (revelation) came to the Holy Prophet ﷺ. So, this is what happened as customary. When the she-camel could bear the phenomenon of unusual weight no more, he dismounted from her back. This journey is obviously the journey he made to perform his last Hajj as supported by some relevant reports. The Last Hajj took place in the tenth year of Hijrah. After his return from there, his blessed life in the mortal world lasted for about eighty more days. In al-Bahr alMuhit, commentator Ibn Hayyan has said that some portions of Surah al-Ma'idah were revealed during the journey of Hudaibiyah, some others during the journey of the Conquest of Makkah and still others during the journey of the Last Hajj. This tells us that Surah al-Ma'idah has been revealed during the final stages of the revelation of the Qur'an - though, it may not be the very last Surah. Ruh al-Ma'ani on the authority of Abu 'Ubaydh, cites a narration of ibn Habib and 'Atiyyah ibn Qays - in which the Holy Prophet ﷺ has been reported to have said:

Surah al-Ma'idah is from what has been revealed towards the last stage of the revelation of the Qur'an. So, take what has been made lawful there as lawful for ever and take what has been made unlawful there as unlawful for ever.

Referring to Mustadrak al-Hakim, Ibn Kathir cites a similar narration from Sayyidna Jubayr ibn Nufayr in which he has been reported to have called upon Sayyidah 'Aishah soon after Hajj. She asked him: "Do you read Surah al-Ma'idah, O Jubayr?" He submitted: "I do." Sayyidah 'Aishah then said: "This is the last Surah of the Holy Qur'an. The injunctions about things lawful and unlawful in it are Muhkam (of established meaning). The probability of any abrogation (Naskh) does not exist there. So, be specially particular about them."

Like Surah Al-Nisa', Surah al-Ma'idah too carries many subsidiary injunctions relating to dealings and contracts. Accordingly, Ruh alMa'ani notices subject homogeneity in Surah al-Baqarah and a-Imran because both of them mostly feature injunctions relating to Principles, Doctrines, Unicity, Prophethood, Doomsday and similar other basic concerns of importance. As for subsidiary injunctions, they appear there as corollaries. Regarding Surah al-Nisa' and Surah al-Ma'idah, it can be said that they are homogeneous subject-wise because both of them describe subsidiary injunctions. Any description of basic principles appears there by implication. In Surah al-Nisi?, emphasis has been laid on mutual dealings, particularly on rights servants of Allah ﷻ have on each other (Huquq al-'Ibqd). Then, in it,

there are details of the rights of the husband and the wife, the rights of orphans and the of the parents and other relatives. In the very first verse of Surah al-Ma'idah, there appears the instruction to stand by all dealings made and pledges given. The words of the Verse: (O those who believe, fulfill the contracts) command that all such commitments must be met. Therefore, Surah al-Ma'idah is also referred to as Surah al-'Uqud (Al-Bahr al-Muhit).

This Surah, specially its opening verse, has a special bearing on matters relating to mutual dealings and contractual agreements. Therefore, when the Holy Prophet ﷺ sent Sayyidna 'Amru ibn Hazm as the amil (Governor) of Yaman, he gave him a written decree of appointment at the head of which he had this verse written (~1- Bahr al-Muhit).

Commentary

The first sentence of the first verse of this Surah is so comprehensive that its proper discussion would deservedly go beyond thousands of pages. In fact, Muslim scholars and jurists have done exactly that. The verse says: (O those who believe, fulfil the contracts) Here, the very form of address: (O those who believe) helps to divert attention to the very crucial nature of the subject for the command being given here is centrally required by one's faith. Then comes the command (fulfill the contracts). The word, 'al-uqud, used in the Qur'an is the plural form of al-'aqd, the literal meaning of which is to tie. A contract which ties two individuals or groups to each other is also known as 'aqd. Thus, al-'uqud takes the meaning of al-'uhud or contracts.

Commentator Ibn Jarir has reported the consensus of revered exegetes among the Sahabah and Tabi'in on this approach. Imam al-Jassas explains that 'aqd (contract) or 'ahd (pledge) or Mu'ahadah (pact) are all applied to a transaction in which two parties have placed the responsibility of doing or not doing something on each other and to which both of them agree and are bound by. According to our recognized practice, this is what a contractual agreement is. Therefore, the essential meaning of the sentence is: Take the fulfilling of mutual contracts to be binding and necessary.

Now, we have to determine the nature of contracts meant here. The interpretations of commentators appear to be different, though outwardly only. Some say that it refers to the Covenant of Allah ﷻ under which His created beings are bound to believe in and obey Him, or they refer to pledges Allah ﷻ has taken from His created beings regarding His revealed

injunctions of things lawful and unlawful. This is what has been reported from Sayyidna Ibn 'Abbas Others say that here it means the contracts people enter into with each other, such as, the Contract of Marriage and the Contract of Buying and Selling. Commentators Ibn Zayd and Zayd ibn Aslam have taken this very line of interpretation. Still others take contracts to mean sworn alliances and pacts which the tribes of Jahiliyyah entered into with each other for mutual assistance when needed. This is also the position taken by Commentators such as Mujahid, Rabi' and Qatadah. But, the truth is that there is no contradiction or difference in what they have said. Instead, all these varied contracts come under the Qur'anic word, "al-'uqid", appearing in this verse and the instruction to fulfill all of them comes from the Quran itself

Therefore, Imam Raghīb al-Isfahīnī; has said that all kinds of contracts and binding agreements are included under the imperative of this word. He further divides these into three kinds as given below: 1. The Covenant which human beings have with their Creator who is Lord of all the worlds, such as, the pledge to believe in Him, to obey Him, or to observe the restrictions imposed by Him on matters and things lawful and unlawful. 2. The vow or promise or commitment one enters into with one's own self, such as, to commit to fulfill a vow (nadhr) for something, or to bind oneself on oath that something will be done. 3. The contract that one human being enters with another which includes all contracts which bind two persons or two groups or parties or governments. So, in the light of this verse, strict adherence to all permissible provision and condition which have been mutually agreed upon is mandatory and all parties must observe and fulfill these. This covers all international pacts and treaties between governments, bilateral agreements, all commitments, alliances, charters between groups and parties, also all sorts of contracts and deals between two human beings ranging from marriage, business, partnership, leasing, gift deed to many other bi-partite human dealings. Please note that the restriction of 'permissible' imposed a little earlier has a reason, for entering into a contract against the dictates of the Shari'ah, or accepting it, is not permissible for anyone.

The Logic of the Lawful

After the initial declaration of the general rule in the first sentence of the verse, its particular details appear in the second sentence where it has been said: I (The cattle have been made lawful for . you ...). The word, 'bahimah used here is applied to animals usually

considered to be devoid of understanding because people usually do not understand their speech which thus remains obscure. Imam al- sharani says: The name 'bahimah' is not given to an animal just because it has no sense and everything sensible remains obscure for it - as people commonly think. But, the truth is that no animal or beast, not even trees and rocks, can be taken to be devoid of sense as such - of course, subject to the difference in its degrees. They do not have the same measure of sense as human beings do. This is the reason why human beings have been obligated to observe the precepts and injunctions revealed for them. Animals have not been so obligated, otherwise Allah ﷻ has given to every animal sense and awareness within the limits of its needs - even to all trees and rocks, for that matter. This is why everything glorifies Allah ﷻ in its own way That is, 'there is nothing which does not but glorify Him with His praise' (17:44). How then, without sense, would it have ever recognized its creator and master and how would it have, thus, been able to engage in the act of glorifying Allah ﷻ?

The word, 'al-An'am', used in the text is the plural form of na'am (grazing livestock). Eight kinds of domestic animals or cattles such as the camel, the cow, the buffalow, the goat which have been described in Surah al-An'am are called the An'am. Since the word, 'bahimah (animal) was general, the word, 'Al-An'am' (the cattle) has made it particular. So, the meaning of the verse comes to be that 'eight kinds of domestic animals have been made lawful for you.' Under the discussion about the word, 'al-uqud, you have already read a little earlier that it includes all kinds of contracts. One of these is the pledge Allah ﷻ Almighty has taken from His created beings that they would observe the restrictions of the lawful and the unlawful. The present sentence is referring to this particular pledge when it says that Allah ﷻ has made the cattle lawful for you and they can be eaten after having been slaughtered in accordance with the Islamic manner. '

Thus believers have been exhorted to obey this injunction by staying within its limits. They should not take it upon themselves, as do the fire-worshippers and the idolaters, to declare the very slaughter of these animals as absolutely unlawful, for this is raising an objection against the wisdom of the Creator and certainly an open ingratitude for His blessing. Nor should they become like some other meat-eating people who would, totally unfettered, go about eating all sorts of animals. Rather than do something like that, believers must eat

from animals Allah ﷻ Almighty has made lawful to eat under the Law given by Him. Similarly, they should abstain from animals which have been declared unlawful to eat. The reason is that Allah ﷻ Almighty is the Creator of the Universe. He knows the nature and the properties of all animals and He is also aware of the effects they bring about when in the human body. He, in His grace, makes what is good and pure openly lawful for human consumption, things which leave no ill effects on physical health and moral strength. Similarly, He forbids unclean and impure animals which are either harmful for human health or contribute metabolically into the generation of evil morals. Therefore, there are a few things exempted from this general rule. These are as follows:

1. The first exemption is contained in: **الا ما يتلى** It means: Except animals which have been declared unlawful in the Qur'an, that is, dead animal or the swine
2. The other exemption appears in: **غير محلى صيدوانت حرم** It means Quadruped animals are lawful for you and wild game too. But, in the state when you have entered into the garments of Ihram with the intention of doing Haj or Umra hunting become a crime and sin, stay away from it.

Living under the Authority and Wisdom of the Creator

Towards the end of the verse, it was said: **ان الله يحكم ما يريد** which means that Allah ﷻ Almighty ordains what He wills. Nobody has the right to ask questions or take exception in obeying it. This statement is perhaps indicative of an element of wisdom - that the permission given to human beings to slaughter and eat some animals is no act of injustice. The Creator and Master who has made all these life forms is also the One who has formulated, in His perfect wisdom and insight, the law that the lower form shall be the sustenance of the higher. The soil of the earth is food for trees and trees are food for animals and animals are food for human beings. There is no higher form of creation in this world, therefore, human beings cannot become food for anyone.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (سورة المائدة 2)

O you who believe! Violate not the sanctity of the symbols of Allah ﷻ, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. And have Taqwa of Allah ﷻ. Verily, Allah ﷻ is severe in punishment.

Maariful-Quran

Linkage of Verses The first verse of Surah al-Ma'idah emphasized the fulfillment of contracts. Included among these contracts is the contract or pledge to abide by the restrictions of the lawful and the unlawful as ordained by Allah ﷻ Almighty. The second verse cited here describes two important articles of this contract. The first relates to the sanctity of the signs, symbols or hallmarks of Allah ﷻ with the specific instruction to stay away from desecrating them. The second article recommends an even handed dispensation of justice to everyone, your own or not your own, friend or foe, which has been combined with a corresponding prohibition of any counter injustice inflicted in return for some injustice done.

Background

There are some events which form the background of the revelation of; these verses. Let us go to them first so that the subject of the verse becomes fully clear to us. One of these is the event of Hdaybiyah the details of which have been taken up by the Holy Qur'an elsewhere. This relates to the sixth year of Hijrah when the Holy Prophet ﷺ and his noble Companions decided to perform 'Umrah.

The Holy Prophet ﷺ entered into the Ihram of 'Umrah with more than one thousand of his Companions and left for Makkah alMu'azzamah. After having reached Hdaybiyah close to Makkah alMu'azzamah, he sent a message to the Makkans that he was coming in with his group to perform 'Umrah and not for any aggressive designs. He requested that they be allowed to perform 'Umrah. The disbelievers of Makkah, not only that they refused it, they

put forward many hard conditions and challenged them to agree to a treaty which stipulated that all Muslims will undo their Ihram they were in at that time and go back. When they come next year to perform their 'Umrah, they would be required to come without any arms, stay for three days only, perform 'Umrah and leave. Besides these conditions, there were many others agreeing to which was obviously very much against the self-respect of Muslims. But, obeying the orders of the Holy Prophet ﷺ everyone returned in peace. After that, it was in the month of Dhu-alQa'dah of the Hijrah year 7 that this missed 'Umrah was performed again with full observance of the conditions imposed under the Treaty.

However, the events at Hudaibiyah and the insulting conditions imposed there had planted seeds of discord in the hearts of the Companions against the disbelievers of Makkah. Then there came up the other incident when Hatim ibn Hind, one of the disbelievers of Makkah, came to Madinah al-Tayyibah with his trading goods. After having sold his goods, he left his baggage and his attendant outside Madiand came to visit the Holy Prophet ﷺ and expressed his desire to enter the fold of Islam, in all hypocrisy, so that Muslims are satisfied. But, the Holy Prophet ﷺ had, well before he came to him, told his Companions on the strength of revelation that a man was coming to them who would talk in the words of the Satan. And when he went away, he said that the man came with disbelief and returned with deception and treason. Leaving the company of the Holy Prophet ﷺ this man went straight out of Madinah where the livestock of the people of Madinah were grazing. He drove them away with him. The noble Companions came to know about this somewhat late. When they went out after him, he was gone out of their reach. Then it was in the seventh year of Hijrah, when they were going with the Holy Prophet ﷺ to perform the qada of 'Umrah they had missed at Hudaibiyah, they heard someone reciting Talbiyyah at some distance. When they looked, they discovered that the same Ijtim ibn Hind who had decamped with the animals belonging to the people of Madinah was right there going for 'Umrah with the same animals going with him as sacrificial animals. At that time, the noble Companions thought of attacking him and taking their animals back by killing him off right there.

The third event came to pass in the eighth year of Hijrah when Makkah al-Mukarramah was conquered in Ramadan al-Mubarak and the entire Arabian peninsula came under Islamic rule. The disbelievers of Makkah were set free by the Holy Prophet ﷺ without any revenge. They went about doing everything they used to do with complete freedom to the extent that they even kept observing their pagan customs of Hajj and 'Umrah too. At that time some noble Companions thought of taking their revenge for what had happened at Hdaybiyah. These people had stopped them from doing 'Umrah to which they were entitled on all counts, as permissible and justified. Why, they thought, should they now allow their Hajj and 'Umrah on any count which were all impermissible and unjustified? Why not attack them, take their animals and finish them off?

These events have been narrated by Ibn Jarir on the authority of 'Ikrimah and al-Suddi. It was on the basis of some of these events that the present verse was revealed. Through it, Muslims were told that holding the signs of Allah ﷻ in esteem was their own bounden duty. Malice and hostility against an enemy was no reason to disturb this standing rule. This was absolutely impermissible. Even fighting during the sacred months was not permissible. Also not permissible was stopping sacrificial animals from reaching the Haram or taking them away forcibly. As for the disbelievers who have donned the Ihram garments and who, in their estimation, have embarked on their pilgrimage to seek the good pleasure of Allah Almighty (though, because of their disbelief, this is a mistaken notion, yet) the sanctity of the signs of Allah ﷻ demands that they should not be confronted in any way. Then there was the case of people who had stopped Muslims from performing their 'Umrah. Any effort to avenge their past hostility against Muslims in the form of Muslims stopping them from entering into Makkah or from performing their rites of Hajj was not permissible. This is so because this amounts to Muslims doing an injustice in return for an injustice to them which was not permissible in Islam. We can now go to a detailed explanation of the verse.

Commentary

The first sentence of the Verse says (O those who believe, do not violate [the sanctity of] the Marks of Allah ﷻ). Here 'the word, Sha'air has been translated as 'Marks.' This is the plural form of Sha'irah which means mark, sign or symbol. Therefore, Sha'air and Sha'irah signify things perceptible through the senses which symbolize something. As such the Marks

(Sha'air) of Islam would be deeds and actions recognized as symbolic of one's being Muslim in faith. These are quite common such as salah, Adhan, Hajj, Circumcision and Beard in accordance with the Sunnah. Tine Tafsir or explanation of the Qur'anic expression **شعائر الله**: The Marks of Allah (جَلَّ) as it appears in this verse has been reported in varying words. But, the clearest of them is what has been reported from Hasan alBasri and 'At;' on whom both be the mercy of Allah (جَلَّ). Imam al-Jassas finds their statement as a compendium of all explanations. According to this statement, "Sha'a'irullah" means all obligations the limits of which have been set forth by the Shari'ah of Islam. In this verse, the essence of the meaning is that one should not violate the sanctity of the marks of Allah (جَلَّ). One form of such violation could be a total dismissal of what one has been obligated with. Under the second form, one may act in accordance with these obligations by electing to obey some injunctions and leave out others ending up with a compliance which remains incomplete. A third form could be that one starts transgressing the appointed limits and keeps going farther beyond. The Quran statement: (do not violate [the sanctity of] the Marks of Allah (جَلَّ)) forbids all these three forms. The Holy Qur'an gives the same instruction elsewhere in a different mode as follows:

And whoever exalts the Marks of Allah (جَلَّ), then this is from the fear of Allah (جَلَّ) in hearts. (22:32)

The part of the sentence which follows in the verse under study gives details of a particular kind of the Marks of Allah (جَلَّ), that is, the Marks that concern the rites of Hajj. The text says: It means: Do not violate its sanctity by fighting and killing during the months in which it is prohibited. This refers to the four months during which mutual fighting was legally prohibited. They are DhulQa'dah, Dhul-Hijjah, Muharram and Rajab. Later on, this injunction was abrogated as agreed under the overwhelming consensus of - 'Ularna'. In addition to this, command was given that there should be no violation of the sanctity of sacrificial animals within the Haram of Makkah, specially of the band round their necks placed there as a symbol of sacrifice. One form of violating the sanctity of these animals could be that they are stopped from reaching the Haram or are snatched away. The second form could be that of using the animals for a purpose other than sacrifice, such as using them to ride or milk. The verse has declared all these form as impermissible. The text then prohibits the

violation of the sanctity of those who have left their homes to embark on a journey to al-Masjid al-Haram with the intention of performing Hajj - for their purpose on this journey is to seek the blessing and pleasure of their Lord. Not violating the sanctity of SUCK people means that they should neither be stopped during their journey nor should any pain be caused to them.

After that it was said: **و اذا حللتُم فسطادوا:** It means: And when you get released from the Ihram, you may hunt. In other words, the limit of the prohibition of hunting during the state of Ihram appearing in the first verse has been declared by saying that your release from the Ihram neutralizes the in-Ihram prohibition of hunting which has now become permissible. Being delineated in the verse under reference is a particular part of the contract which is operative between every human being and the Lord of all the worlds. Some of it has already been identified upto this point. The first out of these is the instruction to uphold the inviolable dignity of the Marks of Allah ﷻ as sacrosanct and to guard against any chances of their being desecrated. Then come some details concerning the Marks of Allah ﷻ which belong to Hajj. Here, the instruction given is that nothing should be done to stop them and that effort should be made to stay away from any action which desecrates them.

The statement which follows after that takes up the second part of the contract in the following words: **وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ** it means: There were those people who ha> stopped you fro& entering Makkah and performing your 'Umrah and after that event at Hudaibiyah, you were returning all sad and angered. Now that you have power in your hands, let things not turn in a way that you start taking revenge for what happened in the past by stopping them from entering the House of Allah ﷻ and the Sacred Mosque and performing their Hajj - because this is injustice and Islam does not favour avenging injustice by inflicting counter injustice. Instead of that, it teaches the doing of justice in return for injustice done and upholding it under all odds. It is true that those people, under the sway of their power. and position at that time, had stopped Muslims from entering the Sacred Mosque and performing 'Umrah, quite unjustly indeed. But, the retaliation for this injustice can hardly be that Muslims now go about using their power to Stop them from carrying out their Hajj rites.

The Qur'an teaches that friend and foe should be treated equally on the scale of justice. It commands Muslims to do nothing but justice a matter of obligation, no matter how deadly the enemy and no matter how serious the pain inflicted. That Islam guards the rights of enemies is certainly one of the peculiar qualities of Islam which does not answer one injustice by another, rather elects to do justice in return.

The Qur'anic Principle of Mutual Cooperation and Assistance

“And help each other in righteousness and piety, and do not help each other in sin and aggression. And fear Allah ﷻ. Surely, Allah ﷻ is severe at punishment.”

This is the last sentence of the second verse of Surah al-Ma'idah. Here, the Holy Qur'an has given such a wise verdict on an elemental question of human life that it can be confidently taken as the moving spirit behind any reliable world order on which depends the prosperity and survival of all human beings. As such, acting in accordance with the Qur'anic principle of Mutual Cooperation and Assistance is the only way to the betterment of the human beings. Every sensible person already realizes that things get done in our world through the cooperative efforts of all human beings. This is how the system keeps running. A solitary person, no matter how smart, powerful or rich, cannot procure what he needs to sustain his life single-handedly. One lone person cannot go through all the stages of growing and processing his ready-to-eat food, nor can he cope up with the countless steps required in growing cotton, manufacturing cloth and having a dress prepared to fit his measurements, nor can he move his things from one place to the other. Thus, it is not difficult to see that every human being needs hundreds and thousands of others to run his life. This mutual cooperation of theirs is what keeps the whole system going. Incidentally, this cooperation is not limited to the life of the world of our experience, it is also needed in the stages from death to burial – even beyond, when one remains depending upon those he left behind and who may pray for his forgiveness and do things the reward of which keeps reaching him after his death.

Great is the majesty of Allah ﷻ who, in His perfect wisdom and power, set up such a formidable system of this world, a system where every human being needs the other. The poor man needs the rich while the richest of the rich need the poor worker to handle jobs with labour and skill. The traders need consumers and consumers need traders. The home

owner needs a team of technicians having expertise in many areas in order to build a house and they, in turn, need him. If this universal element of need was not there and mutual assistance remained dependant on moral superiority of persons and parties, just imagine who would have been working for whom. The whole thing would have fallen flat for we have been seeing what has happened to common moral virtues and ethical values in this world of ours. Even if this division of labour could have been enforced as some law made by some government or international organization, the fate it would have met would have been no different than the fate of all sorts of laws proliferating the many national and international forums of the world where the law rests at peace in acts while the bazars and offices are run by shadow laws of bribery, nepotism, neglect of duty and apathy of application. We have to salute the framework of doing things given to us by the wisest of the wise, the power of the powers, who placed in the hearts of people of different inclinations to have the ability and desire to run their lives with a particular line of work as its pivot. Had it been otherwise and some international organization or a government chose to assign fields of work among people making someone a carpenter, others iron-mongers or janitors or managers of water and food supplies, who would have become so obedient to such commands from governments and institutions as to sacrifice all personal considerations and jump right into the line of work chosen for them? So, it is Allah ﷻ Almighty who has put into man's heart the inclination towards and liking for whatever work or role for which He has created him. Now he takes the service he is doing as his lifework without any legal compulsion and it is through this that he earns his living. The end product of this firmly established system is that all human are easily satisfied at the cost of small cash. It may be ready-to-eat food or ready-to-wear clothes or ready-to-use furniture or a turn-key home - one can buy all this at some affordable price. Without the benefit of this system, even a billionaire would have failed to a single grain of wheat despite being ready to stake all his wealth. In order to visualize the outcome of this natural system, think of one of your stays in a hotel where you enjoy the benefit of so many things without blinking. Only if you were to analyse how this works, you will notice that the food you eat there is comprised of courses featuring eatables and seasonings from many countries, china and cutlery and furniture from many more, and managers, chefs and stewards from still others. The tiny morsel of food which reaches your mouth is the result of the combined contribution of

millions of machines, animals and human beings - and it is only after that, that you have been able to pamper your palate. Take another example. You come out of the house to go to some place a few miles away. You may either cannot walk all that distance or you do not have the time to do so. You find a taxi cab or a bus nearby without realizing that these vehicles have been assembled with components from many parts of the world and with drivers and conductors from as many. What things and what people stand there to wait on you and serve you! Just pay the fare and be on your way! No government has forced them to provide these for you. Working behind this scheme of things is the natural law ingrained into the human heart as a creational imperative by none but the great master of all hearts Himself. Not far is the example of what the socialist countries did when they did away with this natural arrangement by taking over the function of telling people what they will do in their lives. In order to do this, they had to, first of all, do away with human freedom through coercion and injustice resulting in the killing and imprisonment of thousands and thousands of people. Those who remained behind were coerced into working like the parts of a machine, as a result of which, it can be conceded that production did increase at some places, but it must also be granted at the same time that this increase came at the cost of a gross demolition of the free choice of human beings. Thus, the deal did not turn out to be economical. Look at the natural arrangement in contrast. Here, everyone is free and restricted at the same time - restricted in the sense of being devoted to particular jobs and roles on the basis of natural dispensation of dispositions. Since this restriction or compulsion comes from nowhere but from natural disposition, nobody feels being coerced. People who would themselves come forward to do the toughest labour or the most menial job, people who would even make efforts to get such jobs, are found everywhere during all times. The same people would, if a government started forcing them to do these jobs, just start running away from it enmasse.

In a nutshell, the universal world order revolves round mutual cooperation. But, let us not forget the other side of the picture which is very much there. For example, if this mutual cooperation were to be seriously practiced to carry out activities of crime, theft, robbery, killing and vandalization resulting in big, powerful and organized associations of thieves and robbers, then, this very mutual cooperation can destroy the whole system. This tells us that mutual cooperation is a two-edged sword which cannot only hurt you but it can also knock

out the universal order of things. Since the world we live in a mix of good and bad, it was not unlikely that people would start using the power of mutual cooperation to infest human society with crimes, killings, destruction and general loss. Incidentally, this is no more a matter of likelihood; instead, it is an open fact of life for the whole world to see. Thus, it was as a reaction to this situation that theorists of the world laid the foundation of groups and nations based on different ideologies in order to have security for themselves. The idea was to use the power of mutual cooperation in favour of a particular group or people by offering an allied defence against another group or people who attacked them.

(28)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (سورة المائدة 6)

O you who believe! When you stand (intend) to offer the Salah (the prayer), then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the Gha'it (toilet) or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah ﷻ does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اْعَدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (سورة المائدة 8)

O you who believe! Stand out firmly for Allah ﷻ as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwa; and have Taqwa of Allah ﷻ. Verily, Allah ﷻ is Well-Acquainted with what you do.

Maariful-Quran

The subject of the first of the three verses given above has appeared earlier in Surah al-Nisa' in almost the same words. The only difference is that the arrangement of words there (4:135) was: كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ while, here (529), it has been said اْعَدِلُوا (be steadfast for Allah ﷻ as witnesses for justice). A delicate reason for the alternation in words appearing earlier and later in these two verses has been given by Abi Hayyan in his Tafsir Al-Bahr al-Muhit a gist of which is given below. There are usually two causes which hold people back from doing justice and then make them do the unjust and the oppressive. The first one is taking the side of your own self, or that of your friends and relatives. Enmity with someone is the other cause. The verse in Surah al-Nisa' is addressing itself to the first subject while this verse of Surah al-Ma'idah is oriented to the other.

Therefore, the words which follow this sentence in Surah Al-Nisa' وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ, that is, 'even though against yourselves or the and the kinsfolk ... After the sentence of Surah al-maidah cited above, the words which follow in this verse are: وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا that is 'And malice against a people should not bid you to no doing justice. So, the essential message of this verse of surah al-Nisa' is: When it comes to doing justice, let nothing affect you, neither your own self, nor your parents, nor your relatives. If the demand of justice happens to be against them, stay with nothing but justice. The essence of this verse from Surah al-Ma'idah is that hostility against an enemy should not affect your sense of justice to the limit that you start working against the demands of justice to harm your enemy.

This is the reason why, by placing 'al-qist (justice) first in the verse of the Surah al-Nisa', it was said: **كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ** (be upholders of justice, witnesses for Allah ﷻ ...) and, by placing 'lillah (for Allah ﷻ) first in the verse of Surah al-Ma'idah, it was said: **كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ** (be steadfast for Allah ﷻ as witnesses for justice ..) though, both these modes serve the same purpose end-wise. It is obvious that a person who stands for justice will stand for none but Allah ﷻ, and one who stands for none but Allah ﷻ will do nothing but justice. But, when it comes to protecting personal interest or favouring friends and relatives, one may be tempted to justify the thought that the act of caring for relationships here is also for Allah ﷻ. Therefore, by bringing in the word, 'al-qist;' (justice) first at that point, the message given was that the concession which is contrary to justice cannot be for Allah ﷻ. And in Surah al-Ma'idah, where the purpose was to enjoin justice with enemies, the word 'lillah' (for Allah ﷻ) was brought in first, which took away the chances of sentimental attachments overpowering human nature. The point is, when you stand for Allah ﷻ, the inevitable outcome should be an equal justice with enemies as well.

In short, both these verses of Surah Al-Nisa' and Surah al-Ma'idah carry two elements of guidance. The first commands full adherence to justice whether dealing with friends or foes. No weakness should be shown on account of any relationship, friendly or hostile. The second instruction given in these two verses is that no one should avoid recording true evidence and stating what is the truth in honesty with Allah ﷻ, so that the decision makers face no difficulty in arriving at the true, sound and just decision. The Holy Qur'an has stressed upon this subject in several verses with various angles telling people not to drag their feet and be tardy in appearing as true witnesses. Verse 2:283 from Surah Al-Baqarah carries a very clear command: **وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ** (And do not conceal the testimony. And whoever conceals it, his heart is, surely, a sinner) which proves that to give a true evidence is an obligation and its concealment, a grave sin.

But, the Holy Qur'an has also kept in sight the impediments to the fulfilment of such duty. The central obstacle is that a witness is made to appear in the courts repeatedly where he is subjected to absurd cross-examinations aimed at breaking the witness and invalidating his testimony. The result is that anyone marked to be a witness is actually marked out for trouble. Kept away from what he does for living, he becomes a target of all sorts of

inconveniences just for nothing. Therefore, when the Holy Qur'an says that the giving of true evidence is necessary (Wjib), it also says: لا يضار كاتب ولا شهيد (And neither scribe nor witness should be made to suffer - 2:282)

A carefully investigated view of the courts and cases today will reveal that spot witnesses and true witnesses are almost extinct. Any sensible person who happens to see something unusual taking place somewhere would instinctively run away from there lest he gets grabbed as a witness. The police fills out its case report with made-up witnesses the result of which could hardly be any different than what is being observed day in and day out. Not even five, or ten percent cases can be decided on the basis of truth and justice. Courts too cannot do anything about it. The kind of witnesses they receive are the only basis on which they have to arrive at their conclusions and decide cases.

But, no one seems to notice the initial error being made in this matter. If witnesses are treated nicely and they are not harrassed time and again, good people would not hesitate to come forward to register their testimony as required under the teachings of the Qur'an. But, what is happening here is that the first investigation of a case is handled by the police and it is, by itself, enough to drive a witness crazy by his repeated appearances at the station. Once a witness, he would never be a witness again, not even on his dead body. Then the case goes to the court, if it does. And if it does, there comes the problem of dates, one after the other, they keep coming, next and next. but, the witness becomes the victim who has to undergo the punishment of a crime he never committed when he comes to record his presence on every such new date. This long-hauled rule of procedure, a sick vestige of the British colonist, has corrupted our courts and judicial departments. One naturally tends to compare it with the form of simple and speedy justice provided in modern-day HQG and elsewhere in which the number of pending cases cannot become so large, nor could they prolong so continuously, nor does it cause any harassment to witnesses while fulfilling their religious duty.

To sum up, the blessings of an Islamic legal system can be seen even today by simply restructuring the law of evidence, and its attending rule of procedure, in accordance with the teachings of the Qur'an which require the knowers of truth to testify and which also command that they should not be put to any inconvenience and that they should be free to go within the shortest possible time after recording their testimony.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (سورة المائدة 11)

O you who believe! Remember Allah ﷻ's favour upon you, when some people planned to lay their hands on you, and he kept their hands away from you, and fear Allah ﷻ and in Allah ﷻ the believers should place their trust.

Maariful-Quran

In the seventh verse of Surah al-Ma'idah which appeared earlier Allah ﷻ Almighty has asked Muslims to remember the pledge taken from them to which they professed belief and obedience:

(And remember Allah ﷻ's favour upon you and His Covenant that He has taken from you when you said, "We have listened and obeyed." And fear Allah ﷻ)... (57)

This pledge is the pledge of obedience to 'Allah ﷻ and His Messenger and the pledge of practical adherence to the Shari'ah of Islam. This is technically known as the Kalimah or the statement of creed and which is:

لا اله الا الله محمد الرسول الله

"There is no god worthy of worship but Allah ﷻ Muhammad is the Messenger of Allah ﷻ."

Every Muslim who says this Kalimah is bound by this pledge. In the verse which follows (5:8), some important articles of the pledge, that is, particular religious injunctions have been described. These enjoin equity and justice for friend and foe alike and teach justice and tolerance - not revenge - for enemies once overpowered. This pledge is, in itself, a great blessing of Allah ﷻ, therefore, it has been made to begin with: اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ (And remember Allah ﷻ's favour upon you)

By beginning the present verse (5:11) with the same sentence : (And remember Allah ﷻ's favour upon you), the objective is to tell Muslims that as long as they remained faithful to their pledge, Almighty Allah ﷻ blessed them with power and excellence in the present

world and with high ranks for the Hereafter, shielding them all along against their enemies, in war and in peace.

This verse particularly mentions how enemies conspired to destroy Muslims and kill their Prophet ﷺ on so many occasions, but Almighty Allah ﷻ foiled all their plans and put them to disgrace - 'some people planned to lay their hands on you, and He kept their hands away from you.'

Speaking generally, there are innumerable events on the annals of , the history of Islam when the plans made by disbelievers were seen rolling in dust by Divine grace. But, there are some special events as well which our learned commentators have pinpointed as the substantiation of this verse - for example, in the Musnad of 'Abd al-Razzaq, a report from Sayyidni Jibir says:

In a Jihad, the Holy Prophet ﷺ and his Companions stopped to rest at one stage. The noble Companions scattered out to rest at various spots. The Holy Prophet ﷺ stopped by a tree, all by himself. He hung his weapons on a branch of the tree. A villager from among the enemies pounced on this occasion, dashed in and took possession of the sword of the Holy Prophet. Then, taking it out from the sheath, he threatened him by saying: **من ينعمك الله** (That is, 'now tell me who can save you from my hand?').

Undaunted, the Holy Prophet said: 'Allah ﷻ (the Mighty, the Exalted)'. The villager repeated what he had said earlier, that is, 'now tell me who can save you from my hand?' Once again, the Holy Prophet ﷺ said with the same composure: 'Allah ﷻ'. After two or three exchanges in this manner, it was the awe of some unseen power which forced the challenger to put the sword back in its sheath. At that point, the Holy Prophet ﷺ called the Companions in and narrated what had transpired. The villager was still sitting by his side. He said nothing to him. (Ibn Kathir).

As part of an explanation of this verse, reports from some Companions say that there was an occasion when Ka'b ibn Ashraf, a Jew, had invited the Holy Prophet ﷺ to his house with the intention of killing him. Allah ﷻ Almighty told him about this evil intention which foiled his conspiracy (Ibn Kathir). Also reported from Mujahid, 'Ikrimah and others is that the Holy Prophet ﷺ once went to Yahud ibn Nudayr to talk about a matter of concern. He

asked him to sit under a wall, engaged him in a conversation while secretly he appointed 'Amr ibn Jahsh to scale the wall from behind and throw down a rock from the top of the wall over him. Allah ﷻ Almighty let His Messenger, may he remain blessed and protected for ever, know about their hostile intention and he immediately rose and moved away from there (Ibn Kathir).

There is no contradiction about these events. All of them can be taken to be substantiating the present verse where, after mentioning the unseen protection provided to the Holy Prophet and to Muslims in general , it was said **وَاتَّقُوا اللَّهَ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ** (and fear Allah ﷻ. And in Allah ﷻ the believers should place their trust)

First of all, what is being said here is that this blessing from Allah ﷻ is not restricted to the Holy Prophet rather, the real cause of this Divine support and protection is the quality of Taqwa (the fear of Allah ﷻ) and Tawakkul (Trust in Him). Any nation, or individual who lives by these two virtues, in any time and in any place, will have the support and protection from Almighty Allah ﷻ in the same manner. How well this was put in two lines by poet Iqbal:

Create the atmosphere of Badr, for your help the angels could Descend from the heavens,
file after file, even now!

It is also possible to refer this sentence back to the set of previous verses where Muslims have been commanded to treat their worst enemies with courtesy and justice. If so, the sentence would indicate that the teaching of courtesy and tolerance in the case of such avowed enemies may amount to making a political error which may put them back on their feet. Therefore, in this sentence, Muslims were warned that this tolerance and courtesy will bring absolutely no harm to them only if they continue being the kind of people who fear Allah ﷻ and trust in Him. In fact, instead of giving the enemies the courage and opportunity to renew their hostility against them, this behaviour of theirs will become the cause of bringing them closer to Islam into the Muslim area of influence. Besides, Taqwa the fear of Allah ﷻ is the only factor which can compel a person to abide by a pledge both physically and spiritually. Wherever this quality of Taqwa remains missing, pledges get readily broken as commonly witnessed these days. So, the earlier verse (5:8) which mentions a pledge, also directed to , (Fear Allah ﷻ) towards the end. The same assertion was repeated here. Finally,

this whole verse gives a clear hint that a Muslim victory with Divine support does not simply depend upon outward logistics and hardware, instead of that, the secret of their real power lies in Taqwa (the fear of Allah ﷻ) and Tawakkul (trust in Him).

(31)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (سورة المائدة 35)

O you who believe! Have Taqwa of Allah ﷻ and seek the Wasilah to Him, and strive hard in His cause, so that you may be successful.

Maarif-ul-Quran

Here three things have been commanded:

1-The first one is اتَّقُوا اللَّهَ that is, 'fear Allah ﷻ', for it is the fear of Allah ﷻ alone which can really stop human beings from committing crimes openly and secretly.

2-The second one is : وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ that is, 'seek the nearness of Allah ﷻ.' The word, وسيله, " : wasilah, left un-translated, is a derivation from the verbal noun, 'waslun', which means to make effort to become close to someone. This word, whether spelt with the letter, sin (وسيله. سين) or Sad (وصيله. ص)) is used almost in the same sense. The only difference is that waslun spelt with the letter, Sad (ص) refers to becoming close in the absolute sense, while, waslun spelt with the letter, sin, is used to denote seeking to gain nearness with longing and love. Related details appear in the Sihah of Jauhari and in the Mufradat of Raghib al-isfahani. So, wuslah or wasilah) spelt with the letter, Sad, refer to something which brings about nearness or conjunction between two things. whether that nearness comes to be through longing and love, or in some other form. As for the word, wasilah (وسيله,) spelt with the letter, sin, it means that which brings someone closer to someone else through liking and love. (Lisan, Al Arab; Mufradat Al Quran).

The act of seeking to gain access to Allah ﷻ - that is, 'wasilah' to Allah ﷻ, to be precise - is anything which brings a servant of Allah ﷻ nearer to his or her sole object of worship with all longing and love. Therefore, the elders, the Sahabah and Tabi'in have explained the kord,

wasilah', to mean obedience, nearness, faith and righteous conduct. sayyidna Hudhayfah, as reported by Hakim, said : 'Wasilah means nearness and obedience, and Ibn Jarir has reported the same on the authority of 'Ata', Mujahid and Hasan al-Basri, may the mercy of Allah ﷻ be upon them all.

Also, Ibn Jarh and others have reported from Qatadah a Tafsir of this verse which is : (Seek nearness to Him by obedience to Him and by doing deeds which please Him. Therefore, the gist of the explanation of this verse is that one should seek the nearness of Allah ﷻ through 'ban (faith) and 'Amal (good deeds).

Appearing in the Musnad of Ahmad, there is a sound (Sahih) hadith in which the Holy Prophet has been reported to have said: 'Wasilah' is a high rank of Paradise, above which there is no rank. You pray to Almighty Allah ﷻ that He gives me that rank.

Again, in a narration from Sahih Muslim, the Holy Prophet has been reported to have said: When the Mu'adhdhin (Muezzin) calls the Adhan, you keep saying what he says. Then, recite Durud on me and pray that I be blessed with 'Wasilah.'

These ahadith tell us that 'Wasilah' is a special rank of Jannah (Paradise) which is identified particularly with the Holy Prophet . As for the command to seek and find 'Wasilah given to every believer, it seems to be, on the surface, contrary to this particularity. But, the answer is fairly clear that the way the highest station of guidance is special to the Holy Prophet ﷺ who always prayed for it, but, its elementary and intermediary ranks of guidance are common and open to all Muslims - similarly, the high rank of 'Wasilah' is particular to the Holy Prophet and all ranks after it are open and common to all believers through the linkage of their love for him.

In his Letters, the famous renovator of the second millennium of Islam in India, Mujaddid Alf-Thani, and Qadi Thanauallah of Panipat, in his Tafsir Mazhari, have both warned that the sense of longing and love embedded in the word, 'Wasilah', clearly shows that advancement in the ranks of 'Wasilah' depends on the love for Almighty Allah ﷻ and His Messenger - and love comes through the following of Sunnah, the words and deeds of the Holy Prophet ﷺ . This is because Almighty Allah ﷻ says:

Say [O Prophet], "If you do love Allah ﷻ, follow me; Allah ﷻ shall love you ..." - 3:31)

Therefore, the more particular one is in following the Sunnah of the Holy Prophet ﷺ in acts of worship, transactions, dealings, morals, social living, practically in all departments of life, the more beloved of Allah ﷻ one shall be, and the more widening becomes the gyre of this love, the closer and nearer to Allah ﷻ one shall be.

Now, after this lexical explanation of the word, 'Wasilah,' and the exegetical notes from the Sahabah and Tabi'in, we do know how everything which becomes the means of achieving the pleasure and nearness of Allah ﷻ is, for a human being, the 'Wasilah' of becoming close to Allah ﷻ. As included in it are faith ('Iman) and good deeds (al-amaal salih), so included therein are the company and the love of prophets and righteous people as well, for that too is one of the causes of the pleasure of Allah ﷻ - and so, praying to Allah ﷻ Almighty by making them a 'Wasilah' should be correct, as was done by Sayyidna 'Umar when he, at the time of a famine, making Sayyidna 'Abbas a 'Wasilah,' made a prayer for rains before Almighty Allah ﷻ. The prayer was answered.

It is reported that the Holy Prophet ﷺ had himself taught a blind Sahabi to pray with the words which are as follows " (اللهم انى اسالك و أتوجه اليك بنبيك محمد نبي الرحمة) O Allah ﷻ, I seek from You, and I ask for Your attention with (the Wasilah of) Your Prophet, Muhammad, the Prophet of Mercy. (Manar)

3-Before taking up the third command, that of Jihad, in this verse (35), it will be useful to recollect the first command, that of Taqwa, then the command to seek nearness to Allah ﷻ through faith and good deeds, and now in the end it was said: (وجاهدو في سبيل الله) (and carry out Jihad in His way). Though Jihad was included under 'good deeds' yet it was to spell out the higher status of Jihad among 'good deeds' that Jihad was mentioned separately and distinctly as confirmed by a saying of the Holy Prophet ﷺ " Jihad is the highest peak of Islam".

(32)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (سورة المائدة 51)

O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allah ﷻ guides not those people who are the wrongdoers.

Maariful-Quran

In the first verse (51), Muslims have been commanded not to enter into "Muwalat" (deep friendship) with Jews and Christians as is the customary practice of non-Muslims in general and, of Jews and Christians in particular, who reserve deep friendship for their own people only. They do not deal with Muslims at the same wave length. After this clear instruction, should a Muslim do otherwise and enter into an intimate friendship with a Jew or Christian, then, in the sight of Islam, he is fit to be counted as one of them - and not as a Muslim.

The Background of Revelation:

Reporting from 'Ikrimah, Ibn Jarir has said that this verse was revealed in the background of a particular event. After the Holy Prophet ﷺ had settled in Madinah, he had entered into a treaty with Jews and && Christians living nearby which required that they would neither fight against Muslims nor help any other tribe at war with them, rather, they would join Muslims to fight against them. Similarly, Muslims will not fight them nor help anyone against them, rather, would defend them against the aggressors. For some time, both parties kept adhering to the treaty. But, the Jews could not observe the terms of the treaty any longer because of their conspiratorial nature and anti-Islam temperament. They made a secret deal with the pagans of Makkah against Muslims and wrote them a letter inviting them to their fortress. When the Holy Prophet ﷺ came to know about this conspiracy, he despatched a posse of Mujahidin to confront them. These Jews from Bani Qurayzah were, on the one hand, conspiring with the disbelievers of Makkah, while on the other, having infiltrated among Muslims, they had succeeded in making pacts of friendship with many of them.

This was their front of spying for the disbelievers of Makkah against Muslims. Revealed thereupon was this verse which stopped Muslims from indulging in deep friendship with Jews and Christians, that they could be deprived of having access to sensitive information about Muslims. At that time, some noble Companions, including sayyidna 'Ubadah ibn Sirnit, openly announced the cancellation of their treaty obligations as well as their support for abandonment of any close friendship in the future. As for the hypocrites who had their

pragmatic relationship with Muslims, or people whose hearts had yet to taste the sweetness of genuine faith, they apprehended dangers in breaking relationships with Jews and Christians lest the conspiracy hatched by the disbelievers and the Jews succeeded and Muslims were overpowered in which case it would be necessary that they keep their relationships balanced both ways to avoid any problems -for them later on. It was on this basis that 'Abdullah ibn Ubaiyy ibn Salul had said that he saw danger in cutting off relationship with these people and, therefore, he cannot do that. Revealed thereupon was the second verse (52): "Now, you see those who have disease in their hearts race towards them saying, "We apprehend that some misfortune may overtake us."

It means that after hearing the religiously binding injunction of the abandonment of close friendships, people who have the disease of hypocrisy in their hearts started racing towards their disbelieving friends saying that cutting off relationships with these people is dangerous for them.

Answering them, Almighty Allah ﷻ said:

"So, it is likely that Allah ﷻ may bring victory or a command from His own side, whereupon they become regretful over what they concealed in their hearts."

It means that these people are under the impression that the disbelievers and the Jews will overcome Muslims. But, Allah ﷻ has decided that it will not happen. Rather, close is the conquest of Makkah. Or, even before the conquest of Makkah, Allah ﷻ may, by exposing the hypocrisy of the hypocrites, put them to disgrace. Then, at that time, these people will regret thoughts they had concealed.

This has been clarified further in the third verse (53) where it was said that once the hypocrisy of the hypocrites has been exposed and the reality behind their claims and oaths of friendship comes out in the open, Muslims would wonder if those were the people who used to assure them with sworn claims of their friendship and there they were all ruined as everything they did just to pretend had gone to waste. That Allah ﷻ ﷻ has mentioned the conquest of Makkah and the disgrace of the hypocrites in these verses was something which everyone saw only after a few days with their own eyes.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (سورة المائدة 54)

O you who believe! Whoever from among you turns back from his religion (Islam), Allah ﷻ will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah ﷻ, and never fearing the blame of the blamers. That is the grace of Allah ﷻ which He bestows on whom He wills. And Allah ﷻ is All-Sufficient for His creatures' needs, All-Knower.

Maarif-ul-Quran

The fourth verse (54) tells us that the prohibition of intimate friendship and inter-mingling with non-Muslims is for the good of Muslims themselves. Otherwise, Islam is the particular religion the responsibility to protect which has been taken by Almighty Allah ﷻ Himself. The crookedness or disobedience of an individual or group is self-destruct in its place. However, should some individual or group from among Muslims were to really abandon Islam itself, turn into an apostate (Murtad) totally and become a part of non-Muslims, even that too could bring no harm to Islam because Allah ﷻ who is Absolutely Powerful is responsible for its protection and He will immediately bring in some other nation into action which will carry out the duties of protecting and spreading the Dh of Allah ﷻ. Things He must do depend neither on an individual nor on the largest of the large party or institution. When He so wishes, He can make straws work for beams and logs, otherwise beams and logs sit in forests turning into compost anyway. As referred to elsewhere in this Commentary, how well this was this was put in an Arabic couplet (When Divine decree helps - it can make the meak overtake the mighty.)

When it was said in this verse that should Muslims become apostates, it does not matter, for Allah ﷻ will make another set of people rise to take their place, then, right there, some virtues of this set of people have also been enumerated saying clearly that they can be marked out by such and such distinguishable qualities. Those engaged in the service of their religion should keep these qualities foremost in their minds because these verses tell us that

people who have such quality and character are welcome and dear in the sight of Almighty Allah ﷻ.

- 1- Their first quality identified by the Holy Qur'an is that Allah ﷻ will love them and they will love Allah ﷻ.
- 2- The second quality of this group has been identified as: (soft on the believers, hard on the disbelievers)
- 3- the third quality of these people mentioned here is that , they shall keep carrying out Jihad to spread and establish the True Faith. In essence, it means that fighting against forces of disbelief and apostasy is no easy task. In this confrontation, traditionally known devotion to worship in seclusion or a simple softness or hardness of attitude is not enough. Also necessary here is a feeling and fervour for the mission of establishing Din.
- 4- the fourth quality of these people has been identified as: they will not care for any blame, censure or derogatory criticism against them while they are engaged in their efforts to upraise the true word of Allah ﷻ and establish His Din.

Finally, towards the end of the verse (54), it was added that these good qualities of character are nothing but rewards from Almighty Allah ﷻ. It is He who gives them to whom He wills. A human being cannot acquire these by dint of his own effort and deed without Divine grace.

(34)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ
أُولِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنُتُمْ مُؤْمِنِينَ (سورة المائدة 57)

O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwa of Allah ﷻ if you indeed are true believers

Maariful-Quran

The Prohibition of Friendship with those who make fun of Islam In the sixth verse (571, Allah ﷻ Almighty has again stressed upon the injunction mentioned in verse 51 at the beginning of the Section, the sense of which is that the Muslims should not seek close friendship with people who make fun of their religion. They can be divided in two groups: The People of the Book, that is, the Jews and the Christians; and the disbelievers and non-Muslims in general. In al-Bahr al-Muhit, Imam Abu Hayyan says that the People of the Book were already included under the word, Kuffar or disbelievers, still, the People of the Book have been mentioned here particularly perhaps, because the People of the Book were, though, closer to Islam as compared with other disbelievers, yet, experience bears that very few from among them embraced Islam. This is the reason why a look into the statistics of those who embraced Islam after the age of prophet hood and during the period later to it, will reveal that the majority of them were from among the common disbelievers. The number of those who became Muslims from among the People of the Book will be much lower.

(35)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرُمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ
(سورة المائدة 87)

O you who believe! Make not unlawful the good things which Allah ﷻ has made lawful to you, and transgress not. Verily, Allah ﷻ does not like the transgressors.

Tafsir-Jalalain

When a number of Companions resolved to practise fasting and night vigil continuously, and to abstain from women, perfume, consumption of meat, and sleeping on beds, the following was revealed: O you who believe, do not forbid the good things that God has made lawful for you and do not transgress, do [not] exceed God's command; God does not love transgressors.

Maariful-Quran

Leaving the worldly pleasures, when permissible

The verses appearing above tell us that the renunciation of worldly life and the abstinence from appetites and passions is favourable within a certain limit, but any transgression of the Divinely-ordained limits in this matter too shall be blameworthy and Haram (unlawful, forbidden). Details are being given below.

How Halal is turned into Haram : The Three Forms

There are three forms in which something made Halal (lawful and good) by Allah ﷻ could be declared as Haram (unlawful and evil): (1) BELIEF-WISE, that is, something is taken to be Haram by believing it to be so. (2) VERBALLY, that is, something is taken to be Haram for oneself by saying so - for instance, someone swears that he will not drink cold water, or would not eat such and such Halal food, or would not do something which is permissible. (3) PRACTICALLY, that is, someone who neither believes nor says anything, yet decides in practice that he or she would abandon something Halal for ever.

1. Under the first situation, if that thing being Halal stands confirmed by absolute proofs, then, the person who takes it to be Haram shall become a disbeliever (kafir) because of that open contravention of the Divinely-ordained law.

2. And under the second situation, if someone has made something Haram for oneself by declaring it with words of oath, the oath will become effective. There are many words of oath details of which appear in Fiqh books - for example, someone clearly says: 'I swear by Allah ﷻ, I will never eat that' or 'by Allah ﷻ, I will not do that' or one might say, 'I make taking this or doing that Haram for me.' The rule which governs such actions is that taking such oaths unnecessarily is a sin. If taken, one must break the oath and make amends by paying the Kaffarah (expiation) of that oath, the detail about which will appear later.

3. The third will be a situation in which no Halal has been made Haram either by belief or word of mouth, but practically what one does is similar to what is done with something Haram, that is, takes it as obligatory to abandon it for ever. The rule in this case is: If one takes the abandonment of the Halal to be an act of Thawab (merit, reward), then, it is Bid'ah (innovation in established religion) and Rahbaniyah (monasticism) - which is a grave sin as categorically laid down (Mansus) in the Qur'an and Sunnah; and acting against it is Wajib (necessary as an obligation); and adhering to such a restriction is an act of sin. Of course, if such a restriction is not there with the intention of Thawab, instead, it is there for some

other reason, such as, some physical or spiritual sickness because of which one abandons something permanently, then, there will be no sin in doing so. Reports some noble Sufis and other pious elders that they had abandoned some Halal things are all included under this third kind as they had found them to be harmful for their desiring self, or were advised by a pious elder to abstain from it as harmful in their case which they abandoned as a treatment and remedy. If so, it does not matter.

The Correct Attitude towards Halal Things

At the end of the first verse (871, it was said (وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ) that is, 'and do not transgress the limits set by Allah ﷻ because Allah ﷻ does not like such transgressors.' Here, transgressing means that one abandons something Halal, without any valid excuse, as an act of Thawab. This is something an ignorant person takes to be Taqwa, fear of Allah ﷻ, while, in the sight of Allah ﷻ, that is transgression, which is impermissible. Therefore, it was said in the next verse (88) (eat from the good and pure sustenance Allah ﷻ has blessed you with) and keep fearing Allah ﷻ whose believers you are.

Stated clearly in this verse is that leaving off good and pure things as a source of Thawab (reward) is no Taqwa Rather, quite contrary to that, Taqwa lies in using them as the blessings of Allah ﷻ and showing one's gratitude for them. However, if something is abandoned as a curative measure against a physical or spiritual disease, that does not count here.

(36)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ
تُفْلِحُونَ (سورة المائدة 90)

O you who believe! Khamr, Maysir, Ansab, and Azlam are a Rijs of Shaytan's handiwork. So avoid that in order that you may be successful.

Tafsir-Jalalain

O you who believe, verily wine, that intoxicates and overcomes the mind, and games of chance, gambling, and idols, and divinatory arrows are an abomination, an evil deemed vile, of Satan's work, which he adorns; so avoid it, this abomination consisting of the things mentioned, do not do it; so that you might prosper.

Maarif-ul-Quran

The verse describes the prohibition of four things: (1) Drinking, (2) Gambling, (3) Idols and (4) Divining Arrows.

these four things have been called "Rijs" (filth) In the Arabic language, the word "Rijs" refers to something foul, which is disgusting for human taste. All four things mentioned here are, for anyone with commonsense and good taste, repulsive and disgusting.

An Explanation of "Al-Azlam"

One of the four things is Azlam which is the plural of Zalam. Azlam is the name of the arrows which were used to draw lots in gambling, an Arab practice at that time. The custom was that ten people would get together as partners and slaughter a camel. Then, rather than distribute ten equal shares from the meat to each participant, they had a way of gambling with the exercise. They had ten arrows, out of which they would pick out seven and mark them out with signs indicating the number of some shares on each - some arrow would have one, others would have two or three. The three remaining arrows were kept blank. They would put all these arrows in the quiver and give it a good shake. Then, for every participant, they would draw out one arrow from the quiver. If the arrow so drawn had a certain number of shares marked on it, the recipient of the arrow became deserving of that many shares. Whoever drew a blank arrow in his name would remain deprived of a share. This is similar to many kinds of lottery-based games and enterprises common today. Drawing lots in this manner is Qimar or gambling which is Haram according to the Qur'an.

The Permissible Way of Drawing Lots

However, there is one way of drawing lots which is permissible, and proved from the Holy Prophet ﷺ. According to this method, when the rights everyone has are equal and the shares too have been distributed equally, then, the shares can be determined by drawing

lots. Let us take an example - a house has to be divided among four sharers so we come up with four equal shares in terms of the price. Now, we have to determine as to who keeps which share. If it cannot be done by mutual compromise and consent, it is also possible that we can settle this by drawing lots whereby whoever gets a certain portion of the house as his share may have it. Or, the number of people eager to have something is one thousand, and the rights every one has are equal, but the number of what has to be distributed is only one hundred. In this condition, the matter can be decided by drawing lots. As for the prohibition of the pagan custom of distributing meat by drawing of lots through divining arrows, it has already appeared in a verse of Surah al-Ma'idah itself, that is: **وَأَنْ تَقْسَمُوا بِالْأَزْلَامِ** (and that you determine shares through the arrows - 5:3).

In short, two out of the four things declared Haram in this verse, that is, 'Maisir' (gambling) and 'Azlam' (divining arrows), in terms of the outcome, are just the same. As for 'Ansab' (altar-stones), the word Al-Ansab is the plural of Nusub. It refers to what has been made to stand as an object of worship, whether an idol, a stone or tree.

Physical and Spiritual Disorders Caused by Drinking and Gambling

The main objective in this verse, as evident from the background of its revelation and the verse which follows it, is to indicate that drinking and gambling, being agencies of corruption, have been made Haram. The addition of altar-stones or idols to this list is there for listeners to understand that this matter of drinking and gambling is as serious a crime as the worship of idols.

In a Hadith from Ibn Majah, the Holy Prophet ﷺ is reported to have said: one who drinks is (a criminal) like the one who worships idols.

In some narrations that is, one who drinks is like the one who worships (the idol al-laat and Al-uzzra).

In brief, by saying: **رَجَسَ مِنْ عَمَلِ الشَّيْطَانِ** that these things are filth, a / work of Satan, taken up first were their spiritual ills. The sense is that indulgence in these activities is disgusting. This is a trap of Satan. Whoever walks in never walks out, only to become a victim of many more vices. Then, the command given was: **فَاجْتَنِبُوهُ** (Therefore, refrain from it) since the nature of these indulgences requires it. In the end it was said: **لَعَلَّكُمْ تَفْلَحُونَ** (so that you may be

successful). It means that one's chances of succeeding and prospering in the present world and in the Hereafter depend on doing just that - abstain.

(37)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَن
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (سورة المائدة 94)

O you who believe! Allah ﷻ will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allah ﷻ may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.

Tafsir-Jalalain

O you who believe, God will surely try you, He will surely test you, with some game, which He releases to you, the smaller of, which will be caught by your hands and, the larger of which by, your lances: this was in [the plain of] al-Hudaybiyya; while they were in [the state of] pilgrimage inviolability, beasts and birds would flock to their caravans; so that God may know, through knowledge outwardly manifested, who fears Him in the Unseen (bi'l-ghayb is a circumstantial qualifier), in other words, while He is absent [to the eyes], one who does not see Him but nonetheless avoids hunting game. Whoever transgresses thereafter, after that prohibition against it, and hunts, his shall be a painful chastisement.

(38)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (سورة المائدة 95)

O you who believe! Kill not game while you are in a state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allah ﷻ has forgiven what is past, but whosoever commits it again, Allah ﷻ will take retribution from him. And Allah ﷻ is Almighty, All-Able of Retribution.

Tafsir-Jalalain

O you who believe, do not slay game while you are in the state of pilgrimage inviolability, for the hajj or the 'umra; whoever of you slays it wilfully, then the compensation shall be (read fa-jazā'un, 'then the compensation [shall be]', followed by a nominative [mithlu, 'the like of']) that is to say, a compensation is incumbent on him, and that is, the equivalent of what he has slain, of flocks, in other words, a similar creature (a variant reading has an annexation construction for jazā', 'compensation', [sc. fa-jazā'u mithli, 'then the compensation of']), to be judged, that is, the equivalent [is to be judged], by two just men among you, both possessing astuteness, with which they are able to identify the nearest [animal] in equivalence to it [the slain animal]. Ibn 'Abbās, 'Umar and 'Alī, may God be pleased with them, all adjudged a beast of sacrifice [as redemption] for an ostrich [slain]; Ibn 'Abbās and Abū 'Ubayda adjudged a cow [as redemption] for wildebeest or wild ass; ['Abd Allāh] Ibn 'Umar and ['Abd al-Rahmān] Ibn 'Awf, a sheep for a gazelle, and, as Ibn 'Abbās, 'Umar and others did, [a sheep] also [as a redemption] for [slaying] pigeons, because they [pigeons] resemble these [sheep] in taking scoops of water [when drinking]; an offering (hadyan is a circumstantial qualifier referring to jazā', 'compensation') to reach the Ka'ba, that is, to be taken into the Sanctuary, sacrificed there and given as a voluntary offering to its needy [residents], and it cannot be sacrificed wherever [else] it may be (bāligha l-ka'ba, 'to reach the Ka'ba', is in the accusative because it is an adjectival qualification of what precedes, even if it stands as an annexation, since such an annexation is only morphological and not [valid] as a [grammatical] characterisation); if there is no equivalent beast of flock for the game slain, as in the case of a small bird or locusts, then the person is obliged [to compensate] with [equivalent] value. Or, it is incumbent on him [to make], an expiation: other than compensation, and if he should find the means then this [expiation] is, food for

the poor, [food] to be taken from the principal food of the town, equivalent to the value of the compensation, being one mudd measure for each poor person (a variant reading has kaffāra, 'expiation', in an annexation with the following noun [sc.kaffāratu ta'āmin, 'the expiation of food'] as an explication [of kaffāra, 'expiation']); or, it is incumbent on him [to compensate with], the equivalent of that, food, in fasting, so that he fasts one day for every mudd measure [that he is unable to provide]; but if he has the means to [provide the food] then it is incumbent on him to do so, so that he may taste the evil consequence, the burden of the compensation, of his deed, the one he has perpetrated. God has pardoned what is past, of game slain before it was prohibited; but whoever offends again, God will take vengeance on him; God is Mighty, His way will prevail, Lord of Retribution, against those who disobey Him. Unintentional slaying [of game] is also included with intentional slaying in what has been mentioned [of required compensation or expiation].

(39)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ (سورة المائدة 101)

O those who believe! Do not ask about things which, if disclosed, may displease you; and if you ask about them when the Quran is being revealed, they will be disclosed to you. Allah ﷻ has pardoned you for it. And Allah ﷻ is Most forgiving, Forbearing.

Tafsir-Jalalain

The following was revealed when they began to ask the Prophet (s) too many questions: O you who believe, do not ask about things which, if disclosed to you, [if] revealed, would trouble you, because of the hardship that would ensue from them; yet if you ask about them while the Qur'ān is being revealed, during the time of the Prophet (s), they will be disclosed to you: meaning that if you ask about certain things during his lifetime, the Qur'ān will reveal them, but once these things are disclosed, it will grieve you. So do not ask about them; indeed: God has pardoned those things, you asked about, so do not ask again; for God is Forgiving, Forbearing.

Maariful-Quran

The Prohibition of Asking Unnecessary Questions

These verses warn people who keep investigating unnecessarily into Divine injunctions. So fond and bent are they in this exercise that they would go to the outer limit of asking questions even about injunctions which have not been prescribed at all and for which there is really no genuine need that they be asked. In this verse, such people have been instructed

not to ask questions lest they are subjected to some trial, or they have to face disgrace as a result of the disclosure of their secrets.

The Background of the Revelation

As narrated in Sahih Muslim, the background or the cause of the revelation of these verses is as follows. When the verse concerning the obligation of Hajj was revealed, Sayyidna Al-Aqra' ibn Habis asked: 'Have we been obligated with Hajj every year?' The Holy Prophet ﷺ did not answer that question. He asked again. The Holy Prophet ﷺ still remained silent. When he asked a third time, the Holy Prophet ﷺ reprimanded him by saying: If, in answer to your question, I had said, 'Yes, the Hajj is obligatory every year' - so it would have become, and you would have been unable to do it. After that, he added: Things about which I give you no command, leave them as they are. Do not ask questions by digging and prying into them. Communities before you have been damned eternally through this very proliferation of questioning because they, questions after questions about what Allah ﷻ and His Messenger did not make obligatory on them, and in consequence of their unnecessary enquiry, these optional things were made obligatory - and then, they got involved in the unfortunate practice of disobeying these. Your established routine should be: Do what I order you to do, with the best of your ability, and leave what I order you not to do (that is, do not dig and pry into things about which no injunctions are given).

There is No Nubuwwah (Prophet hood) and Wahy (Revelation) after the Holy Prophet ﷺ

It has also been tacitly said in this verse: وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ and if you ask about them while the Qur'an is being revealed, they will be disclosed to you (through revelation).' Here, by restricting it with the time duration of the revelation of the Qur'an, the indication given is that it will be after the completion of the revelation of the Qur'an, that the process of Prophet hood (Nubuwwah) and Revelation (Wahy) will be discontinued.

Though, after the discontinuation of this process of Prophethood and Revelation, the consequences that new injunctions may come, things not obligatory may become obligatory or someone's secret may be disclosed through revelation are not likely to take effect - but, minting unnecessary questions, falling for investigations into them or asking about things for which there is no need, shall still remain prohibited, even after the discontinuation of the

process of Prophethood. The reason is simple. This is a waste of time - your own and that of others.

The Holy Prophet has said:

One of the qualities making someone a good Muslim is that one leaves what is unnecessary.

This tells us that many of our brother Muslims who keep investigating into unnecessary subjects, such as, the name of the mother of - -- Sayyidna Musa or the precise length and breadth of the Ark of sayyidna Nuh indulge in what has no effect on one's conduct in life. Therefore, asking such questions is blameworthy - specially when it is already known that people who tend to ask such questions are mostly unaware of the basics of their religion. The problem is that falling for what is wasteful invariably results in making one stay deprived of doing what is necessary. As for the large body of work left by Muslim jurists in which they have answered assumed religious problems and questions, it was not something unnecessary. Later events proved that they were needed by future generations. Therefore, they do not fall under the purview of wasteful or meaningless questions. It is also a part of Islamic teachings that one should not indulge in any activity, whether intellectual or practical, a task or a conversation, and waste precious time through it, unless there is some gain to be made from it in terms of the worldly or other-worldly life.

(40)

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (سورة المائدة 105)

O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah ﷻ, then He will inform you about (all) that you used to do.

Tafsir-Jalalain

O you who believe, you are responsible for your own souls, in other words, preserve them and do what is in their best interest; he who is astray cannot hurt you, if you are rightly guided: it is said that this means, 'None of those misguided ones from among the People of the Scripture can hurt you'; it is also said to mean others, on the basis of the [following] hadīth of Abū Tha'laba al-Khushanī: 'I asked the Messenger of God (s) about it [this verse] and he said, "Enjoin one other to decency and forbid one another indecency, and then if you see niggardliness being obeyed, whims being

followed, this present world being preferred, and every intelligent person proud of his own opinions, then you are [still] responsible for [looking after] your own soul”,’ as reported by al-Hākim and others. Unto God you shall return, all together, and He will inform you of what you used to do, and requite you for it.

Maarif-ul-Quran

Comfort for the Reformers of People

In the verse (105), Muslims who sacrificed a great deal in their concern for reforming people have been comforted by saying that they had done their best to spread the call of truth and they had done their duty of conveying to people what was good for them. Now, if there were people who chose to stick by their error, that was not for them to worry about for their going astray will bring no loss to them. It was said:

O those who believe, take care of your own selves. Those who have gone astray cannot harm you, if you are on the right path.

These words of the verse, if looked at outwardly, sometimes are taken in the sense that it is enough for one to only take care of one's own conduct, and just correct it when necessary. This would leave out the others who may keep doing what they do - there was no need to think about that. Such thinking is contrary to a great many very clear statements of the Qur'an where Bidding the Fair (al-amr bil-ma'ruf) and Forbidding the Unfair (al-nahy 'anil-munkar) has been declared to be an important duty in Islam and a singular distinction of the Muslim community. When this verse was revealed, some people faced doubts. The Holy Prophet ﷺ clarified by saying that the verse was not contradictory to the injunctions regarding the Bidding of the Fair. If they were to leave the mission of Bidding the Fair, they will be answerable for that. Therefore, Sayyidna Sa'id ibn Jubayr has, in his Tafsir of the Verse as reported in Al-Bahr Al-Muhit, said: Keep doing what your religion obligates you with, which includes Jihad and Al-amr bil-maruf(Bidding the Fair). If, even after doing all this, those who remain astray could bring no loss on you. A little deliberation in the words: إِذَا اهْتَدَيْتُمْ (if you are on the right path) of the Qur'zn itself makes this explanation all the more clear as the converse of it shows that one who has abandoned the duty of Bidding the Fair is obviously riot on the right path.

Reported in Tafsir Al-Durr Al-Manthir, is an event relating to Sayyidna 'Abdullah ibn 'Umar . Someone mentioned before him a serious dispute between certain people he named who

were calling each other Mushriks (polytheists). Sayyidna Ibn 'Umar said: Do you think I am going to tell you to go and fight them? Never. Go, talk to them softly. If they listen, fine. If not, stop worrying about them. Get busy taking care of your own selves. After having said that, it was this very verse that he recited as the confirmation of his answer to their statement.

sayyidna Abi-Bakar on Checking of Sins

Sensing the doubt generated by a surface view of the words of the verse, Sayyidna Abu-Bakar said in a Khu tbah (address): You people recite this verse and use it out of context - that Al-amr bilMa'ruf (Bidding the Fair) is not required. Understand it very clearly that I have myself heard the Holy Prophet ﷺ say that people who see a sin being committed and do not try to stop it (to the best of their ability) then, it is likely that they too are seized by the divine punishment along with the actual sinners. This narration is there in Tirmidhi and Ibn Majah. However, the - - words in Abu Dawud appear as follows: those who see an oppressor oppressing and do not stop him from his oppression (to the best of their ability), then, Allah ﷻ Ta'ala will seize everyone in punishment.

(41)

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ
(سورة المائدة 106)

O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after the Salah (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah ﷻ (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the testimony of Allah ﷻ, for then indeed we should be of the sinful.

Tafsir-Jalalain

O you who believe, let testimony between you, when death, that is, [one of] its causes, draws near to one of you, at the time of a bequest, be that of two men of justice among you (ithnāni dhawā 'adlin minkum, 'two men of justice among you', is the predicate expressed with the sense of an imperative, in other words, 'let [two men] bear witness ... [etc.]'; the genitive annexation of shahāda,

‘testimony’, and bayn, ‘between’, is meant to allow for a range [of alternatives]; hīn, ‘at the time of’, is a substitute for idhā, ‘when’, or an adverbial qualifier of time for [the verb] hadara, ‘draws near’); or of two others from another folk, that is, [from] other than your own religious community, if you are travelling in the land and the affliction of death befalls you. Then you shall empanel them, you shall detain them (tahbisūnahumā, ‘you shall empanel them’, is an adjectival qualification of ākharān, ‘two others’) after the, mid-afternoon, prayer and, if you are in doubt, [if] you are uncertain about it [their testimony], they shall swear by God, both of them saying: ‘We will not sell it, [our testimony] in [swearing by] God, for any price, [for] any compensation that we might take in exchange for it from this world, neither by swearing by Him [falsely], nor by testifying falsely for the sake of that [price]; even if he, the person before whom it is being sworn or the one for whose sake testimony is being given, be a near kinsman, a close relative of ours, nor will we hide testimony to God, which He has commanded us [to give], for then, if we were to hide it, we would surely be among the sinful’.

Maariful-Quran

The Background of Revelation

The event in the background of the revelation of the cited verses is that Budayl, a Muslim accompanied by Tamim and 'Adiyy, who were Christians at that time, travelled to Syria on a business visit. After reaching Syria, Budayl became sick. He made out a list of his things in writing and put it in his baggage. He did not inform his companions of the trip about it. When his sickness became serious, he called his Christian trip companions and made a will before them that they should deliver everything to his heirs. When they returned, they delivered everything to them. But, they took out a silver bowl which was polished with gold, or had gold inlay work on it, from the belongings. When the heirs found the list of things in the baggage left for them by the deceased, they asked the caretakers of the will if the deceased had sold something from the property, or was he very sick which may have compelled him to make unusual expenses. They answered their inquiry in the negative. Finally, the case came up for hearing before the Holy Prophet ﷺ. Since the heirs had no witnesses, the two Christians were put under oath. They declared that they had neither committed any breach of trust in what belonged to the deceased, nor had they hidden any of his things. In the end, based on the oath, the verdict was given in their favour. After the passage of some time, it was found that the two of them had sold that bowl to a goldsmith in Makkah. When asked, they said that they had bought it from the deceased. Since they had no witnesses at the time of purchase, they pleaded, they did not mention it earlier lest they be falsified. The heirs of the deceased appealed in the court of the Holy Prophet ﷺ. Now, contrary to the earlier situation, the executors of the will were claiming to have

purchased the missing item while the heirs were denying it. In view of the absence of evidence, two persons closest of the deceased gave a sworn statement that the bowl was owned by the deceased and that the two Christians were liars in their oath. So, the amount of money for which they had sold it (1,000 Dirhams) was made to be handed over to the heirs.

Commentary: These verses are meant to give general instructions to the Muslims with regard to making will before death. The advice given is that the will should be evidenced by witnesses, so that they may prove the will in case of a dispute after the death of the testator. It has also been advised that two pious Muslims are chosen for witnessing the will. However, if the Muslim witnesses are not available, non-Muslim witnesses may also serve the purpose. The words 'two witnesses from you' signify the preference of Muslim witnesses, but the following words 'or of two others not from you' point out to the permissibility of non-Muslim witnesses.

Then, the words 'if you have some doubt' refers to a situation where the legal heirs of the deceased have a claim against the executors of the will, as in the case of Budayl the heirs claimed that a bowl of silver was delivered by the deceased to the executors. Since, in this case the heirs are the plaintiffs, they should produce witnesses to prove their claim, but on their failure to do so, the defendants, i.e. the trustees are required to declare on oath that they did not commit any breach of trust. For that purpose, the Holy Qur'an advises the judge by saying, 'you shall detain them after the prayer, and they shall swear. Although it is not legally compulsory to take this oath in the mosque after a prayer, yet the Holy Qur'an has advised to take oath after a prayer, so that the sanctity of time and place may further persuade the people to give a truthful statement.

In the next verse the Holy Qur'an says, "Then, if it is discovered that the two had rendered themselves liable to a sin ..." It means that they had given a false evidence, as in the case of Budayl they themselves admitted that the bowl was purchased by them which implied that the property of Budayl contained a bowl and their earlier testimony was false. At this stage they claimed that they had purchased the bowl from Budayl. They should have substantiated this claim by witnesses, but they failed to do so, therefore, the oath was given to the legal heirs of Budayl that no such sale took place to the best of their knowledge. It is this oath of the heirs which has been mentioned in the verse by saying, "then, in their place

shall stand two others closest of those whose right has been taken away and they shall swear by Allah ﷻ .."

(42)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ (سورة الانفال 15)

O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them

Maarif-ul-Quran

The word: زَحَفَ (zahf) translated here literally as 'marching to battle' denotes the confrontation and intermingling between the two armies. The sense is that once a war is on, turning back and deserting the battlefield is not permissible for Muslims. With the exception which is mentioned after this Verse which is (And whoever turns his back on them that day, unless manoeuvring for battle or turning to join a company, turns with wrath from Allah ﷻ, and his abode is Jahannam and it is an evil place to return.16 سورة الانفال)

The exception covers two states: (1) "unless manoeuvring for battle", (2) "turning to join a company". that is, when a war is on, turning one's back is permissible only under two conditions. Firstly, this turning back from the battlefield should simply be strategic, just to hoodwink the enemy and certainly not to bolt away from the battlefield in reality. In short, the purpose in sight should be to launch a blitzkrieg or a lightning attack on the enemy by making them complacent about what may look like a real retreat. This is the meaning of the statement: (unless manoeuvring for battle) because the word: (taharruf) is used to refer to turning away towards a certain side obliquely. (Ruh al-Ma'ani)

The second state of exception in which it is permissible to turn one's back from the battlefield is that one realizes the weakness of one's combating force and moves back to gather additional. Support from Mujahidin and come back into the battle with added strength. This is what the sentence: (or turning to join a company) means. Thus, the sense is that should one back out from the battlefield with the intention of joining up with one's group, assembling the needed fighting support and returning to attack again, then, this is permissible.

(43)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ (سورة الانفال 20)

O you who believe! Obey Allah ﷻ and His Messenger, and turn not away from him while you are hearing.

Maariful-Quran

When Muslims were blessed with great victory in Badar despite their low numbers and ill-equipped fighting force only through the help and support of Allah ﷻ Almighty - and this Divine help and support is the outcome of their obedience to Allah ﷻ. This obedience is what Muslims have been obligated with and to this they have to adhere firmly: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ (O those who believe, obey Allah ﷻ and His Messenger). In the sentence which follows, the same subject has been further emphasized by saying: وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ (and do not turn away from him while you are listening). The sense is that once you have listened to the Qur'an, the true word of Allah ﷻ, do not go about doing things against the norms of genuine obedience.

(44)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (سورة الانفال 24)

O you who believe! Answer Allah ﷻ and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allah ﷻ comes between a person and his heart. And verily to Him you shall (all) be gathered

Tafsir-Jalalain

O you who believe, respond to God and the Messenger, with obedience, when He calls you to that which will give you life, in the matter of religion, for it will be the source of everlasting life [for you]; and know that God comes in between a man and his heart, so that he cannot believe or disbelieve except by His will; and that it is to Him that you shall be gathered, and He will requite you for your deeds.

Maariful-Quran

believers have been addressed once again. Commanded to obey Allah ﷻ and His Messenger in a particular manner, they have been told that the thing to which Allah ﷻ and

His Messenger invite you is something which brings no benefit to Allah ﷻ and His Messenger per se. Instead of that, all Divine injunctions have been prescribed for nothing but their own benefit. So, said in the manner pointed to above, was: اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ (respond to Allah ﷻ and the Messenger when He calls you to what gives you life).

What is the 'life' mentioned in this verse? Since several probabilities exist in its interpretation, learned commentators have taken different interpretive positions. According to Suddiyy, that life-giving thing is 'Iman (faith) because the disbeliever is dead. Qatadah said: That is Qur'an in which lies all life and success of both the worlds, Dunya and 'Aakhirah. Mujahid said: That is truth. Ibn Ishaq said: It means Jihad through which Allah ﷻ Ta'iilZ conferred honour on Muslims. All these probabilities mentioned here are sound as they are. There is no contradiction in them. The larger sense is that iman, Qur'an or the following of truth are things which put life into the heart and the life of the heart is nothing but that everything which becomes a barrier between the Creator and the created, barriers like inertia and desire, should be removed from the way of truth leaving it free from whatever obstructions there are in order that the heart is filled with the light of insight into the Creator.

Based on a narration from Sayyidna Abu Hurairah Tirmidhi and Al-Nasa'i have reported that on a certain day, the Holy Prophet ﷺ sent for Sayyidna Ubayy ibn Ka'b ho was busy with his Salah at that time. However, he completed his Salah sooner than he would have normally done and presented himself before the Holy Prophet ﷺ. He asked: 'Why did you come so late despite that I called you?' Sayyidng Ubayy ibn Ka'b submitted his excuse: 'I was in the state of Salah.' He said: 'Did you not hear what Allah ﷻ Ta'ala has said in: اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ (Respond to Allah ﷻ and the Messenger when He calls you)?' Sayyidni Ubayy ibn Ka'b said: 'I shall obey it from now on. If you call me, even when I am making my Salah, I shall present myself before you immediately.

At the end of the verse, it was said: وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ (and be sure that Allah ﷻ intervenes between man and his heart). This sentence can have two meanings, and both vibrate with great wisdom and good counsel, something one should always remember and live by. One possible sense of the sentence is: When you are blessed with the opportunity of

doing something good, or staying safe from sin, then, go ahead and do it immediately - make no delay and take the lease of time so granted to be a blessing, because there are occasions when Divine decree becomes an intervening factor between man and his intention and he cannot succeed in doing what he intends to do. May be, a sickness overtakes, or death itself does, or some preoccupation emerges out of nowhere and one just does not get the time to do that good or avoid that sin. Therefore, human beings should welcome the leave granted in terms of the years of life and access to time and refuse to put off until tomorrow what must be done today - for, who knows what is going to happen tomorrow?

“I do not say that you run into some loss or go for your gain Whatever be your option, O man unaware of time, be quick!”

The second possible meaning emerges from the indication given by the sentence that Allah ﷻ Ta'ala is very near to His servant. In fact, in another verse of the Qur'an (وَنَحْنُ أَقْرَبُ) Allah ﷻ Ta'ala says that He is close to man, much closer than his jugular vein. Thus, the sense is that the heart of man is, in a special way, at the discretionary disposal of Allah ﷻ Ta'ala all the time. When He wills to keep a servant of His protected from evils, He puts a barrier between his heart and sins, and when misfortune is fated for someone, the barrier is placed between his heart and any possible good deeds by him. Therefore, the Holy Prophet ﷺ used to include the following prayer frequently when he prayed:

يا مقلب القلوب ثبت قلوبنا على دينك

O reverser of hearts! Keep my heart firm on the Faith chosen by You.

The ultimate outcome of this too is no other but that one should not delay doing what must be done in obedience to the injunctions of Allah ﷻ and His Rasul, rather, one should take the lease of time given to him as a God-given opportunity and just go ahead and do it, for no one knows whether or not the surge and urge of this good deed remains active later on.

(45)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (سورة الانفال 27)

O you who believe! Betray not Allah ﷻ and His Messenger, nor betray knowingly your Amanat (things entrusted to you)

Tafsir-Jalalain

The following was revealed regarding Abū Lubāba Marwān b. ‘Abd al-Mundhir: the Prophet (s) had dispatched him to the Banū Qurayza so that they would submit to his [the Prophet’s] authority. But they [Banū Qurayza] consulted with him [as to whether they should cede], and he pointed out to them that a slaughter would ensue — for members of his family and his property were among them: O you who believe, do not betray God and the Messenger, and, do not, betray your trusts, that which has been entrusted to you, in the way of religion or otherwise, while you are aware.

Maarif-ul-Quran

Muslims have been instructed not to commit any breach of trust (khiyznah) in the dual rights due against them, that is, in the rights of Allah ﷻ (Huququallah) or in the mutual rights of the servants of Allah ﷻ as enjoined on each other (Huququl-'Ibad) - either by failing to fulfill them totally, or by fulfilling them in a defective manner leaving one or the other shortcoming behind. Then, by saying: “(while you know)”

at the end of the verse, it was stressed that they already knew that breach of trust was an evil conduct lined with many a curse, therefore, going ahead to do something like that was not what an intelligent person would choose to do - and, since the cause of negligence or shortcoming in fulfilling the rights of the servants of Allah ﷻ is usually one's attachment to property and children, a warning was given in verse 28 of Suran Anfal by saying ((And be aware that your wealth and your children are but a trial and that with Allah ﷻ there is a great reward)).

As for the thematic content of this verse, it applies to all Muslims, but the cause of its revelation, according to the majority of commentators, is the event relating to Sayyidna Abi

Lubabah as it came to pass during the battle of Bani Qurayzah. As reported, the Holy Prophet and the noble Companions kept the fort of Ban; Qurayzah under seige for twenty one days which compelled them to make the request that they be allowed to leave their homeland and go to Syria. In view of their wickedness, he did not accede to their request. Instead, he said that the only option of peace open to them was that they should now agree to whatever decision Sayyidna Sa'd ibn Mu'adh gave in their case. Thereupon, they requested that Sayyidna Abu Lubabah be entrusted with this duty in place of Sayyidna Sa'd ibn Mu'adh. The reason was that the family and property of Sayyidna AbL Lubabah were located in the Ban; Qurayzah area. He, they thought, would take a lenient attitude in their case. The Holy Prophet ﷺ sent Sayyidna Abu Lubabah as they requested. When he reached there, men and women from Ban; Qurayzah assembled around him and started crying. They asked: If we were to surrender at the command of the Holy Prophet ﷺ and come out of the fort, would he be lenient to us? Sayyidna Abi Lubabah knew that leniency was not the settled policy in this matter. However, it was partly because of their wailing and plaint and partly because of his own love and concern for his family and children that he passed his hand sword-like over his neck giving the signal that they shall be slaughtered. Thus, as one would say, he disclosed the secret of the Holy Prophet ﷺ.

The consideration of property and the love of children and family made him do what he did. But, he was immediately alerted to what had happened. He realized that he had committed a breach of trust reposed in him by the Holy Prophet ﷺ. When he returned from there, he was so overwhelmed by his sense of shame that he, rather than return to his master, went straight to his Masjid and it was a pillar of the Masjid that he tied himself to swearing that he will stay tied like that until his taubah (repentance) was accepted, even if he were to die in that condition. So, for seven full days he stood there tied like that. His wife and daughter used to attend to him. They would untie him so that he could take care of his human compulsions and make his Salah. When he had done that, they would tie him again. He would usually avoid eating and drinking, so much so that he would faint out of weakness.

When the Holy Prophet ﷺ got this news initially, he said: If he had come to me first, I would have sought forgiveness for him and his taubah would have been accepted. Now that he has gone through this act of his, there is nothing left but to wait for the revelation of the

Divine acceptance of his taubah. So, it was after seven days when, late at night, these verses relating to the acceptance of his taubah were revealed. Some Sahabah gave him the good news and reached out to untie him from the pillar. But, he said: Until such time that the Holy Prophet ﷺ would not decide to untie me, I would not prefer to be untied. Thus, when he came into the Masjid at the time of the Fajr Salah, he untied him with his own blessed hands. The real cause of the revelation of the cited verse which contains the prohibition of becoming overwhelmed by the concern and love for property and children and not fulfilling the trust of Allah ﷻ is as stated above. Allah ﷻ knows best.

(46)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
(سورة الانفال 29)

O you who believe! If you obey and fear Allah ﷻ, He will grant you Furqan, and will expiate for you your sins, and forgive you; and Allah ﷻ is the Owner of the great bounty.

Tafsir-Jalalain

The following was revealed regarding his [Abū Lubāba's] repentance: O you who believe, if you fear God, by turning [in repentance] to Him and in other ways, He will grant you a [means of] separation, between yourselves and what you fear, so that you will be delivered, and absolve you of your evil deeds, and forgive you, your sins; and God is of tremendous bounty.

Maarif-ul-Quran

Here, it is said that the person who keeps his emotion subservient to his reason, remains steadfast in this trial and sees to it that the obedience to Allah ﷻ Ta'ala and love for Him stay ahead of everything - which is called Taqwa in the terminology of Qur'an and Shari'ah - then, he is blessed with three things in return. These are: (1) Furqan (the criterion of distinguishing between right and wrong), (2) Kaffarah of Sayyi'at (the expiation of evils done) and (3) Maghfirah (forgiveness from Allah ﷻ).

Furq& and Farq are both verbal nouns having the same meaning. In usage, Furqan is the name of the thing which separates and makes two things clearly distinct. Therefore, a decision is called Furqan because it makes the difference between true and false very distinct. The help and support from Allah ﷻ is also called Furqan because, through it, the protagonists of truth are made to win and their antagonists are made to taste defeat which

makes the difference between right and wrong and true and false loud and clear. In the Holy Qur'an, it is in this sense that the battle of Badr has been called the Yowm al-Furqan, the Day of Distinction (between right and wrong).. According to the majority of commentators, the sense of providing Furqan to those who fear Allah ﷻ is that the help and support of Allah ﷻ Ta'ala is with them. No enemy can hurt them and success goes with them in all objectives they undertake:

It appears in Tafsir Mahi'imi that an indication has been given here towards the slip made by Sayyidna Abu Lubabah, because of his desire to provide protection for his family and children as mentioned a little earlier in the event relating to him. He was in the error particularly for the reason that the correct and the only method of keeping his family and children protected was no other but that total obedience to Allah ﷻ Ta'ala and His Messenger should have been made his personal benchmark as a result of which whatever belonged to him including his family and children would have come under the security umbrella of Allah ﷻ Ta'ala. Other than this, there are other commentators who say that Furqan in this verse means the wisdom and insight through which it becomes easy to distinguish between true and false, the genuine and the fake. Thus, the core meaning of the statement would be that Allah ﷻ Ta'ala arms those who observe Taqwa with such insight and intelligence that it becomes easy for them to go ahead and decide between the good and the evil.

The second blessing received in return for practising Taqwa is the Kaffarah of saiyyi'a which means that the errors and slips which get to be committed by the practitioner of Taqwa are expiated and replaced right here in this mortal world, that is, he is blessed with the ability or Taufiq of doing such good deeds as pale out all his slips of conduct. Finally, the third thing one is fortunate to receive in return for Taqwa is forgiveness in the Hereafter and the ultimate pardon of all shortcomings and sins.

At the end of the verse (291), it was said: وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (And Allah ﷻ is the Lord of great bounty). By saying that Allah ﷻ is limitless in His grace and favour, the hint given is that the return of a deed follows the measure of that deed. Here too, the good return mentioned as being the reward of Taqwa in three things comes as recompense or return but, Allah ﷻ Ta'ala is the master-dispenser of great grace and favour. When He gives, He is

not bound by any measure, nor can anyone estimate or guess His favour and reward. Therefore, for those who take to Taqwa as their style of life, much greater hopes should be entertained from the grace and reward of Allah ﷻ Ta'ala in things other than the three mentioned earlier.

(47)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ
فَأُولَئِكَ هُمُ الظَّالِمُونَ (سورة التوبة 23)

O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.

Tafsir-Jalalain

The following was revealed regarding those who refrained from emigrating because of their families and trade: O you who believe, do not take your fathers and brothers for your friends, if they prefer, if they have chosen, disbelief over belief; whoever of you takes them for friends, such are the evildoers.

Maariful-Quran

As for the need to maintain strong bonds of kinship with parents, brothers and sisters and other kinsfolk and to treat all of them generously, the Qur'an remains full of relevant instructions. But, this verse has made it very clear that each relationship has a limit. Every relationship out of these, whether that of parents and children or that of real brother and sister, has to be bypassed when it stands in competition with one's relationship with Allah ﷻ and His Messenger. Should these two relationships come on a collision course on some occasion, then, the relationship that has to be kept intact is one's relationship with Allah ﷻ and His Messenger. All relationships competing against it are to be ignored.

the relation with Allah ﷻ and His Messenger should be given precedence over all relations of kinship and friendship. The relation that clashes against it deserves to be broken. This was the way of the noble Companions. This was why they rose to be the superior most people of

the Muslim Ummah. It was some trail they blazed by sacrificing all that was with them, their life, wealth, property, relatives and bonds of all sorts, only for the sake of Allah ﷻ and His Messenger. That the bond of Islam was supreme and universal stood proved when Bilal from Ethiopia, Suhayb from Byzantium, Salman from Persia, the Quraysh from Makkah and the Ansar from Madinah became brothers to each other. And that the bonds of lineage and tribe had to be cast aside was also demonstrated when, on the battlefields of Badr and 'Uhud, swords were crossed between father and son and between brother and brother. These are significant evidences of the creed they held dear.

(48)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً
فَسَوْفَ يُغْنِيَكُمْ اللَّهُ مِنْ فَضْلِهِ إِنِ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (سورة التوبة 28)

O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year; and if you fear poverty, Allah ﷻ will enrich you if He wills, out of His bounty. Surely, Allah ﷻ is All-Knowing, All-Wise.

Tafsir-Jalalain

O you who believe, the idolaters are indeed unclean, [they are] filth, on account of their inner vileness, so do not let them come near the Sacred Mosque, that is, let them not enter the Sanctuary, after this year of theirs, year 9 of the Hijra. If you fear impoverishment, poverty, as a result of the cessation of their commerce with you, God will surely enrich you from His bounty, if He will: and He indeed enriched them through conquests and [the imposition of] the jizya. God is Knowing, Wise.

Maarif-ul-Quran

(49)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ
وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (سورة التوبة 34)

O you who believe! Verily, there are many of the Ahbar (rabbis) and the Ruhban (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah ﷻ. And those who hoard up gold and silver and spend them not in the way of Allah ﷻ, announce unto them a painful torment.

Tafsir-Jalalain

O you who believe, many of the rabbis and monks indeed consume, take, people's goods by false means, as in the case of bribes [paid] for judgements, and bar, people, from the way of God, [from] His religion. And those who (wa'lladhīna is the subject) hoard up gold and silver, and do not expend them, these treasure-hoards, in the way of God, that is, they do not pay from it what is due to Him by way of alms and charity — give them tidings, inform them, of a painful chastisement.

Maarif-ul-Quran

the address is to Muslims but the subject taken up concerns the conduct of rabbis and monks among the Jews and Christians, a conduct which led common people astray. Perhaps, the address to Muslims indicates a purpose behind the description of the conduct of Jewish rabbis and Christian monks. The purpose is to warn them as well in order that they too remain alert against such conditions prevailing among Muslims.

The verse states that many rabbis and monks among the Jews and I Christians eat up the wealth of the people by false means and prevent (them) from the way of Allah ﷻ.

Most rabbis and monks among the Jews and Christians were involved in this practice - and under such conditions, people generally tend to make a sweeping statement and call everyone bad. But, at this place, the Holy Qur'an, by adding the word: كَثِيرًا (kathira: many), has prompted Muslims to mind their words even when dealing with enemies. It was clearly demonstrated here by not attributing the practice to all of them. Instead, what was said here was that many of them do so. Then, it was said that they were not doing the right thing when they eat up the wealth of people by false means. 'False means' refers to their practice of giving fatwa (religious edict or ruling) counter to the injunction of Torah, for money. In doing so, on occasions, they would misinterpret Divine injunctions through concealment and falsification. Further on from here, yet another error of their conduct was pointed out by saying that they were unfortunate people who, not only that they themselves had gone astray but were also ready to prevent others from seeking the way of Allah ﷻ in the hope of finding right guidance. The reason is that people, when they see their leaders doing things like that, the inherent love for truth in them dies out. In addition to that, when they start basing their conduct on such false rulings, they end up taking that error and waywardness to be as good as correct.

Since this disease among the rabbis and monks of the Jews and Christians - that they give false rulings for money - showed up because of worldly greed and love for money, the verse

takes up the subject in its own way. It says that excess in love for money and property produces bad results, even punishment if not spent in the way of Allah ﷺ, and suggests how to get rid of this disease. The exact words of the text are:

“As for those who accumulate gold and silver and do not spend it in the way of Allah ﷺ, give them the 'good' news of a painful punishment.”

The words: وَلَا يُنْفِقُونَهَا (and do not spend it) indicate that people who spend in the way of Allah ﷺ as necessary, for them the rest of their accumulated wealth brings no harm.

In Hadith too, the Holy Prophet ﷺ has said: Wealth for which Zakah has been paid is not included under (kanaztum: you have accumulated). (Abu Dawud, Ahmad and others)

This tells us that keeping wealth which remains after taking out Zakah is no sin.

The majority of Muslim jurists and Imams have taken this approach. It should be noted that the pronoun in وَلَا يُنْفِقُونَهَا (and do not spend it) reverts to (fiddah) which means silver. Two things, gold and silver, were mentioned immediately earlier but the pronoun was made to revert to silver only. Tafsir Mazhari takes it to be a clear indicator of the rule that should a person have a little of both gold and silver, his threshold (nisab) will be determined in terms of silver. His Zakah will be paid by calculating the price of gold in terms of the price of silver.

(50)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (سورة التوبة 38)

O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah ﷻ, you cling heavily to the earth Are you pleased with the life of this world rather than the Hereafter But little is the enjoyment of the life of this world compared to the Hereafter.

Tafseer al-Jalalain

When the Prophet (s) summoned men for the Tabūk campaign, and they thought it too burdensome, because of the hardship and the extreme heat from which they were suffering, the following was revealed: O you who believe, what is wrong with you that, when it is said to you, ‘Go forth in the way of God,’ you sink down heavily (iththāqaltum: the original tā’ [of tathāqaltum] has been assimilated with the thā’, and the conjunctive hamza

has been supplied), in other words, you hesitate and are disinclined to [participate in] the struggle, to the ground, to stay sitting upon it? (the interrogative is meant as a rebuke). Are you so content with the life of this world, and its delights, rather than with the Hereafter?, that is, in place of its bliss? Yet the enjoyment of the life of this world is, in, comparison with the enjoyment of, the Hereafter but little, trivial

Maarif-ul-Quran

The verses quoted above describe an important battle from among those fought by the Holy Prophet. As a corollary, also given there are many injunctions and instructions. This battle is known as the battle of Tabik and is almost the last battle of the Holy Prophet ﷺ.

Tabuk is the name of a place located close to the Syrian border towards the north of Madinah. Syria was, at that time, a province of the government controlled by Byzantine Christians. When the Holy Prophet ﷺ reached Madinah in the 8th year of Hijrah after the conquest of Makkah and the battle of Hunain, that was a time major parts of the Arabian Peninsula had come under the control of the Islamic state. This was a period of some peace Muslims could enjoy after their eight year long battles against the Mushriks of Makkah.

But, destiny has its own workings. Is it not that Allah جل جلاله had already revealed about the blessed person of the Holy Prophet ﷺ (so that He makes it prevail over every faith - 9:33,48:28, 61:9) which was the glad tidings of a world of victories and the ascendancy of the Faith of Truth? The Prophet ﷺ and his companions in the mission would hardly have the respite to relax. Soon after they reached Madinah, Syrian traders of olive oil informed them that the Byzantine ruler, Hiraql had assembled his forces at Tabik on the border of Syria. They were also told that soldiers of the Byzantine army had been placated by the payment of advance salaries for one year and that they had sinister understanding with some Arab tribes and that they all had plans to mount a surprise attack on Madinah. When this information reached the Holy Prophet ﷺ he decided that their attack plans should be pre-empted and they should be challenged where they are gathered together with their forces. (Tafsir Mazhari, with reference to Muhammad ibn Yusuf Salihi).

By chance, this was a terribly hot summer. People in Madinah were generally devoted to agriculture. Their farms were close to being harvested. On this depended their economy,

rather the sustenance of the whole year. Like people in vocations who have empty pockets by the end of the month, people who depend on agricultural produce are empty-handed close to the harvesting time. On the one hand, they have poverty while on the other, they have hopes of income in the near future. Then, there was this scorching heat of the summer for a people who had their first breather after eight years of incessant wars. No doubt, this was an exacting trial.

But, equally crucial was the time. This Jihad was different. It was not like the wars they had fought before. At that time, they were fighting common people like them. Here, they were to confront the trained armed forces of Hiraql, the ruler of Byzantine. Therefore, the Holy Prophet ﷺ ordered all Muslims of Madinah to come out for this Jihad. He also invited some other tribes living around Madinah to join in.

This general call was a tough test for those who were willing to make sacrifices for Islam as well as a challenge to the hypocrites who would have to prove their claim to be Muslims by joining the Jihad or be exposed as false pretenders. Apart from this consideration, the inevitable consequence was that those who professed belief in Islam reacted to the call in terms of the conditions they were in. The Holy Qur'an has enumerated them as separate groups of people and has pointed out to their condition as well.

The first group included those who were strong and perfect in their faith. They were ready for Jihad without any hesitation. The second group was composed of those who hesitated at the initial stage but, later on, joined up with those ready for Jihad. About these two groups of people, the Holy Qur'an said: (who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked - 9:117).

The third group was of those who were unable to join this Jihad on the basis of some genuine excuse. About that, by saying: (there is no blame on the weak, nor on the sick - 9:9).

the Holy Qur'an has announced the acceptance of their excuse. Belonging to the fourth group were people who, despite that they had no excuse to offer, simply did not participate in the Jihad out of sheer laziness. Several verses were revealed about them for example (And there are others who admitted their sins - 9:102), and (and there are others whose matter is deferred till the command of Allah ﷻ [comes] - 9:106), and [He relented] towards the three whose matter was deferred - 9:118).

These three verses were revealed about similar people. They carry admonition for their inertia as well as the good news that their Taubah or repentance has been accepted. The fifth group was that of the hypocrites, the munafiqs. Their hypocrisy was deep seated and saying yes to Jihad was hard. Finally, they failed to cover it up and stayed away from Jihad. Hypocrites have been mentioned in the verses of the Qur'an on many places.

The sixth group included munafiqs who had joined up with Muslims with the objective of spying and mischief making. The Holy Qur'an mentions their conduct in the following verses:

1-(And among you there are their listeners – 9:47)

2- (And if you ask them, they will say - 9:65)

3-(And had planned for what they could not achieve - 9:74).

Given above were details about those who stayed away from the Jihad. But, the fact is that their total number was negligible. The majority did belong to those Muslims who, despite many prohibitive factors, chose to sacrifice all gains and comforts and were ready to face expected hardships in the way of Allah ﷻ. This is the reason why the total number of the Islamic army which set out for this Jihad was thirty thousand - a number never seen in a Jihad before. The outcome of this Jihad expedition was that Hiraql, the Byzantine ruler - when he heard about such a large Muslim force coming up against him - was overtaken by awe. He simply did not turn up on the battlefield. The Holy Prophet ﷺ camped on the war front with the army of his angelic companions for a few days in the hope that the enemy may decide to come. When totally disappointed, he returned back to Madinah. The verses quoted above obviously relate to the fourth group of people who did not take part in the Jihad because of their inertia and without any valid excuse. In the beginning of this set of verses, they were admonished for their lethargy, then, they were told why they behaved the way they did and, finally, they were told how to correct themselves. This wise approach unfolds major lessons.

(51)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (سورة التوبة 119)

O you who believe! Have Taqwa of Allah ﷻ, and be with those who are true (in words and deeds)

Tafseer al-Jalalain

O you who believe, fear God, by refraining from [acts of] disobedience to Him, and be with those who are truthful, in [their] faith and covenants, by adhering to sincerity.

Maariful-Quran

in this verse, the large masses of Muslims have been instructed to observe Taqwa (as a constant feature of their personal lives). Then, by saying: كُونُوا مَعَ الصَّادِقِينَ (be in the company of the truthful), it was hinted that the only way to achieve Taqwa was to frequent the company of those who are good in their deeds and true in their words, and to approximate one's own conduct to theirs. Perhaps, this may also be pointing out to the slip made by these people that was caused by the company they kept with hypocrites and their suggestions and advises they listened to. One should stay away from the company of those who are disobedient to Allah ﷻ, and take to the company of the truthful. The Qur'an has not said 'the learned' ('ulama') or 'the righteous' (sulaha) at this place. Rather, by electing to use the word: الصَّادِقِينَ (as-sadiqin: the truthful) it has also told us about the real identity of the 'learned' and the 'righteous'. Such a truthful person has to be the one whose exterior and the interior are the same and who is also true in intention, and true in word, and true in deed as well.

(52)

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ
(سورة التوبة 123)

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah ﷻ is with those who have Taqwa.

Tafseer al-Jalalain

O you who believe, fight those of the disbelievers who are near to you, that is, the nearest, followed by the next nearest of them, and let them find harshness in you, that is, severity, in other words, be harsh with them, and know that God is with the pious, helping and granting [them] victory.

Maariful-Quran

The verse opens with the words: يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا (O those who believe, fight those disbelievers who are near you) gives details, for disbelievers are spread out all over the

world and any confrontation with them has to have some sort of functional sequence. The verse says that Jihad should first be waged against those of the disbelievers who were near. 'Being near' could be taken in terms of the place, that is, the disbelievers who live closer to home base should be fought against first. And it could also be understood in terms of relationship, that is, those who are near in kinship, parentage and other social bonds should be given precedence. This is because Islamic Jihad is essentially carried out in their interest and for their well being, therefore, when it comes to care and concern, kinsfolk have precedence. - similar to the command given to the Holy Prophet ﷺ (And warn your near relatives against the punishment of Allah ﷻ - 26:214) He carried out the command by assembling people from his family and conveyed to them the Word of Allah ﷻ as revealed to him. The circle then became larger. Keeping the same principle of near and far, confronted first, as compared to others, were disbelievers who lived in the vicinity of Madinah, such as Bani Qurayzah, Banu Nadir and the people of Khaibar. After that came the fight against the rest within the Arabian Peninsula. And after things were settled there, came the last command to fight the disbelievers of Byzantium that resulted in the expedition of Tabuk.

In the second sentence of verse وَلِيَجِدُوا فِيكُمْ غِلْظَةً (and let them find severity in you), the word: غِلْظَةً (ghilzah) means severity or toughness. The sense is that the disbelievers must be confronted in a manner that would not allow them to take their adversary to be weak.

(53)

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (سورة الحج 77)

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

(54)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ
(سورة النور 21)

O you who believe! Follow not the Khutuwaṭ of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily, he commands Al-Fahsha' and the evil deeds. And had it not been for the grace of Allah ﷻ and His mercy on you, not one of you would ever have been pure from sins. But Allah ﷻ purifies whom He wills, and Allah ﷻ is All-Hearer, All-Knower.

Tafsir- jalalain

O you who believe, do not follow in the steps of Satan, that is, his ways of making things seem attractive. For whoever follows in the steps of Satan, assuredly he, the one being followed, enjoins indecency, that is, [he enjoins] vile acts, and what is reprehensible, if followed, according to the Law. And were it not for God's bounty to you and His mercy not one of you, O band [of accusers], would ever have grown pure, after the calumny of which you spoke, that is to say, [not one of you] would have ever been reformed or purified from this sin by repenting of it. But God purifies whom He will, from sin, by accepting his repentance from him, and God is Hearer, of what you have said, Knower, of your intentions.

Maarif-ul-Quran

(55)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (سورة النور 27)

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

Tafsir-Jalalain

O you who believe, do not enter houses other than your houses until you have [first] asked permission and greeted their occupants. So a person must say, 'Peace be upon you, may I enter?', as is stated in one hadīth. That is better for you, than entering without permission, that perhaps you might remember (tadhakkarūna: the second tā' [of tatadhakkarūna] has been assimilated with the dhāl) the superiority of such [conduct] and so follow it.

Maarif-ul-Quran

Right from the beginning of Surah An-Noor it is enjoined to curb the obscenity and immorality in the society, and to restrain this, various punishments are prescribed. Then labelling of false accusation on someone is condemned. After that such injunctions are enjoined which can check these obscenities and safeguard the chastity and continence, and also create an atmosphere to eliminate the conditions of their development. The issues and instructions regarding seeking permission before entering anyone's house (Isti'dhan) also fall within these injunctions. Hence, entering in anyone's house or to peep in without the permission of the owner has been prohibited. The wisdom in this instruction is that one should not cast an eye on women who are not one's muhram (with whom marriage is prohibited). In the above verses various instructions are given against various types of houses.

There are four categories of houses. One, in which one lives, where there is no possibility of the presence of some stranger. Two, where someone else is also residing, irrespective of being muhram or not, and where there is a possibility of someone's entry. Three, where there are both possibilities that someone is living or the house is empty. Four, a house which is not specified for anyone's living, such as, a mosque, school, monastery, shrine etc., where all people go in. Out of these four categories it is obvious that there is no need of asking permission to go in the houses of the first kind. Hence, the first category is not mentioned specifically in these verses, but for the other three categories injunctions are spelled out. An important aspect of Qur'ainic social ethic is that if you go to meet someone, first ask the permission and do not enter in anyone's house without permission.

It is a pity that the amount of importance Islam has attached to ethics of visiting someone by providing detailed instructions about them in the Qur'an, and which were strongly emphasized by the Holy Prophet ﷺ both by practice and oral teachings, the present day Muslims neglect them by the same margin. Even the pious and educated people do not regard this a sin, nor do they make an effort to act on them. The other civilized nations of the world have adopted them to improve their society, but the Muslims have lagged behind them all. This was the very first Islamic injunction which was overlooked by the Muslims to begin with. It is worth noting that seeking permission (Isti'dhan) is that injunction of the Holy Qur'an in which even the slightest laxity or alteration is termed by Sayyidna Ibn 'Abbas

& as the rejection of the Qur'an itself. As a matter of fact now people overlook these injunctions so much as if they are not part of the Holy Qur'an. انا لله وانا اليه راجعون

Wisdom of seeking permission (Isti'dhan)

Allah ﷻ Ta'EIZ has provided every person a place where he lives, whether he owns it or has acquired it on rent. Such a place is his home, and the real purpose of a home is to provide comfort and tranquillity. When the Holy Qur'an has referred to one's home as a great blessing of Allah ﷻ, it has an indication towards this basic objective of a home. The Qur'an says (Allah ﷻ has given you peace and comfort through your homes 16:80.) One can enjoy peace and comfort in his home only when he can live there without the interference of any one else, and can rest and work at will. Any interference in his freedom is tantamount to killing the very purpose of the home, which is naturally very damaging. Islam has prohibited harming anyone without any cause. A great wisdom in the injunction of seeking permission is to save people from interference of others and its consequent ill effects, which is obligatory on all peace loving people. The other consideration in the injunction is for the visitor himself, in that if he would go in to meet someone after taking permission, then the host will also reciprocate his gesture by giving him due importance and respect. If his visit is with purpose then the host will be sympathetic and try to meet his need. On the other hand, if he would go in to call on someone without taking his permission, like an uncouth, then naturally he would not be so welcome, and the host would like to get rid of him as quickly as possible. Even if the host had any sympathy toward him, it would be reduced, and the sin for causing trouble to a Muslim would be additional. The third consideration is the elimination of obscenity and immorality. If one enters someone's home without taking prior permission, the possibility is that he might see the ladies of the house, which may lead to temptations. It is for this reason that the injunctions on seeking permission are placed next to punishment of adultery and punishment of false accusation etc. The fourth consideration is that sometimes one is busy in the solitude of his home doing something which he does not want others to see. If someone comes into his house unannounced, then that act will be known to others, which he wanted to conceal. Any attempt to disclose the secrets of others is also a sin and a source of vexation. Some issues concerning seeking permission have been described in the above verses themselves, so they should be considered first. Other related issues will be dealt with later.

Ruling:

In these verses the address is with the phrase **يَا أَيُّهَا الَّذِينَ آمَنُوا** (O those who believe) which is used for men, (because the relative pronoun in the text **الَّذِينَ** is originally of masculine gender) but women are also included in the injunction, like other Qur'anic injunctions, which are normally addressed to men but women are included in them, except in some cases where it is expressly mentioned that they are exclusive for men. Therefore, wives of the Sahabah included themselves in the address of the present verse and acted accordingly. Whenever they would visit any one's house, they used to seek permission. Sayyidah Umm Iyas r.a has said 'We were four women who used to visit frequently Sayyidah Aishah r.a together, and used to seek permission before going in the house, and would enter only after she had permitted'. (Ibn Kathir on the authority of Ibn Abi Hatim)

Ruling:

It is clear from the universality of this verse that on a visit to anyone's house the injunction of seeking permission is common to all, whether men or women, Mahram or non-Mahram. Either a woman goes to visit another woman, or a man goes to visit another man, it is obligatory on all to seek permission. Similarly, if a man visits his mother, sisters or any other Mahram woman, he should seek permission. Imam Glik has narrated in Muwatta' quoting 'Ata Ibn Yasar rahmatullahalaih that someone enquired from the Holy Prophet **صلی اللہ علیہ وسلم** whether he should seek permission before going to his mother. He said Yes, do seek permission'. Then that fellow said 'O Messenger of Allah **ﷺ** I live with my mother in the same house'. He said even then you should not enter the house without taking permission. He asked again "O Messenger of Allah **ﷺ** I am always at her service'. He replied, YOU should still ask her permission. Would you like that you see your mother naked? He said 'No, no'. Then the Holy Prophet **صلی اللہ علیہ وسلم** said 'It is for this reason that you should seek permission, because there is a possibility that she might have uncovered some of her coverable parts in the house for some need'. (Mazhar).

One learns from this Hadith that the word "other than your own houses" in the phrase **غَيْرَ بُيُوتِكُمْ** (24:27) as it appears in the Quran, refers to those houses where one lives alone and no one else, like parents, brothers or sisters reside with him. (It is only in this case that seeking permission is not necessary).

Ruling:

If someone is living alone in the house with his wife, even then it is preferable and a sunnah to make some sort of sound, such as hem or thump, before entering, in order to make known his incoming, although seeking permission is not obligatory in this case. Sayyidna AbdullZh Ibn Masod's wife has reported that whenever 'Abdullah would come in the house, he would always make a hemming sound at the door to announce his arrival before entering, so that he should not see us in a condition that he would like to avoid. (Ibn Kathir quoting Ibn Jarir with an authentic chain). In another situation Ibn Jurir inquired from 'Ata r.a, whether it is obligatory to seek permission before going in one's own house to his wife, and he said 'no'. Ibn Kathir after quoting this version has explained that what it means is that it is not obligatory but preferable.

The Traditional way of seeking permission

The procedure for seeking permission, as explained in the verse is **حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا** (24:27) that is do not enter into any one's house until carrying out two things. First, Isti'nas - its literal meaning is to seek acquaintance. Majority of commentators have taken this word for isti'dhan, that is to take permission. By the use of word Isti'na instead of isti'dhan there is a hint that in taking permission before entering, the host gets acquainted with the visitor through his voice and the element of surprise is removed. The second requirement is greeting the inmates of the house with salam, Some commentators have elaborated it as; one should first seek permission and on entering the house should greet the inmates. Qurtubi has also adopted this explanation that one should first seek permission, and when it is granted, only then go in and greet the hosts. SayyidnZ Abu Ayyub Ansari Hadith also corresponds well with this explanation, to which Mwardi has added further that if the visitor happens to see an inmate of the house before seeking permission, then he should first greet him, and then seek permission to go in, otherwise one should first seek permission and then greet on entering. But the procedure that seems to be masnun through narrations of Hadith, is that one should first greet from outside with Assalarnu 'Alaikum and then by announcing his name should seek permission to go in.

Baihaqi has narrated in Shu'ab-ul-'Iman on the authority of Sayyidna Jabir & that the Holy Prophet ﷺ once said (Do not let in the one who does not greet before seeking permission'. (Mazhari).

(56)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَھُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (سورة النور 58)

O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and while you put off your clothes during the afternoon, and after the 'Isha' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah ﷻ makes clear the Ayat to you. And Allah ﷻ is All-Knowing, All-Wise.

Tafsir-Jalalain

O you who believe, let those whom your right hands own, of male slaves and female slaves, and those of you who have not reached puberty, from among the free men, and who have not become [sexually] aware of women, ask leave of you three times: at three times [of the day]: before the dawn prayer, and when you put off your garments at noon, and after the night prayer. [These are] three periods of privacy for you (read thalāthu [‘awrātin lakum] with nominative inflection as the predicate of an implied subject followed by a genitive annexation, with the annexed term standing in place thereof [of the predicate], in other words [the implied predicate followed by the annexation is] hiya awqāt, ‘these are times of ...’; or read thalātha [‘awrātin lakum] in the accusative, the implication being that awqāta is itself in the accusative as a substitute for the [syntactical] status of what precedes it, in place of which stands the annexed term). It is because clothes are taken off that private parts are revealed during such [periods]. Neither you nor they, namely, slaves and young boys, would be at fault, in entering upon you without asking leave, at other times, that is, after the three times of day [specified]; they frequent you, to provide service, [as] some of you [do] with others (this sentence corroborates the preceding one). So, just as He has clarified what has been mentioned, God clarifies for you the signs, the rulings; and God is Knower, of the affairs of His creatures, Wise, in what He has ordained for them. It is said

that the 'permission' verse (āyat al-isti'dhān) was abrogated; but it is also said that it was not [abrogated], but that people thought little of neglecting to seek permission [in such situations].

Maariful-Quran

It has been described in the beginning of this Surah that the injunctions of Surah Nur mostly relate to prevention of obscenity and vulgarity. Under the same sequence some injunctions regarding social etiquette and mutual meetings are also enjoined. After that the injunctions about Hijab for women are prescribed.

The injunction for relatives and mahrams for seeking permission at specific timings

Earlier in this Surah the social etiquette and manners for mutual meetings were described in verses 27, 28 and 29 under the heading 'injunctions on seeking permission', where it was enjoined that if you go to visit someone, do not enter the house without taking permission. Irrespective of the situation whether it is a female section of the house or the male section, and whether the visitor is a man or a woman, it has been made obligatory on every one to seek permission before entering the house. However, these injunctions relate to those who come in the house as visitors. But in the present verses a different type of isti'dhan is enjoined. Here those persons are instructed to seek permission who live together in the same house and keep roaming in the rooms freely. In this category those men are also included with whom the hijab of women is not required (the mahrams). They, too, are advised to make some sort of sound, either by cleaning the throat or by thumping of steps, in order to make their presence felt. This type of isti'dhan is preferable and not obligatory, but to give it up is Makruh Tanzihi. Tafsir Mazhari has remarked:

""The one who intends to enter his own house, while it is occupied by his mahram ladies, it is not desirable (makruh tanzihi for him to enter it without seeking permission, because of the possibility that one of those ladies is without clothes. However, since this possibility is a remote one, it requires precaution only (and not Prohibition)""

This injunction relates to the time before entering the house, but once men-folk have entered the house, all the inmates live together and being members of the same family keep meeting each other within the house. For the family members living together there is

another injunction of seeking permission at three specific times, which are the times of privacy. These three times are before the Fajr prayers, the resting time in the afternoon and in the night after 'Isha' prayers. At these times all the mahrams and relatives, even the young children and slave girls having sense, are prohibited to enter the private places without taking permission. It is to ensure that none should go in the private rooms without first seeking the permission. At these times one wants to be on one's own and sometimes takes off the extra clothes, while at times one is in a compromising position with his wife. During any of these situations one would feel very embarrassed and upset if seen by even a very young but sensible child or a woman of the household. In the least it will cause him disturbance in his rest. Hence, there is a need to take permission at these three specific times before entering the private chambers. After this injunction it is said لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ (58) that is besides these times there is no harm if you go to each other without any permission, because during all other times people are busy doing their normal duties and are properly attired in their usual clothing. These are also not the normal times for intimacy with the wife.

Here the question arises that enforcement of injunction on adult man and woman is normal, but why the young children are also commanded to comply with this injunction, which is not the normal practice.

The answer to this confusion is that in actual fact it is the adult men and women who are charged with this duty to explain to the young children not to go to private chambers at these times without taking permission. It is in the same manner as a hadith instructs to teach the prayers to children when they attain the age of seven years and persuade them to offer it. And when they attain the age of ten years they be bound down to offer prayers regularly, and if they default then they should be beaten to be regular in their prayers. Similarly, the injunction of isti'dhan in the above verse is actually for the adult men and women. In the sentence under discussion the word Junah is used to say that apart from these three times there is no harm if the inmates go in the private chambers without permission. Generally the word Junah is used for sin, but sometimes it is also used for harm or obstacle. Here in this verse it is used for the latter meaning, hence, any doubt of sinning on the part of children is also removed. (Bayan ul-Qur'an)

Ruling:

The phrase الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ (the slaves owned by you) used in verse (58) covers the meaning of both the slaves and the slave girls. Among them the adult slaves fall under the category of non-Mahrams under the Islamic law. As has been explained earlier, the mistress owner woman of an adult slave is obligated to be in hijab before him. Therefore, the phrase is purported to mean here the slave girls and minor slaves who roam about in the house freely.

Ruling:

The scholars and jurists have different viewpoints on the question whether this type of isti'dhan is obligatory or merely commendable and whether this Injunction is still valid or is abrogated. Majority of jurists have ruled that this verse is firm and thus not abrogated, and the injunction is obligatory both for men and women (Qurtubi). But it is obvious that the reason and ground for the injunction to be obligatory is that which is given above, that is, one wants to be on his own at these three times and likes privacy, and sometimes gets busy with his wife. However, if people could get into the habit of keeping their concealable parts covered even at these three times, and be careful to copulate with wife only at times when there is no possibility of any one coming in, as is the norm these days, then it is not obligatory to restrain the relatives and children from entering without isti'dhan. In this situation it is no more obligatory for the relatives to follow it. But there is no doubt that it is a desirable and commendable act, though it seems that people have given it up for a long time. According to one narration Sayyidna Ibn 'Abbas & has used very strong words for ignoring it, and according to another narration he has put forward excuses for those who do not follow it.

The first narration is reported by Ibn Kathir on authority of Ibn Abi HZtim that Sayyidna 'Abdullah Ibn 'Abbas r.a has said that there are three verses which people have stopped following. One of them is this very verse of istidhan الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ (58) in which relatives and young children are instructed to seek permission. The second verse is (4:8) وَاِذَا حَضَرَ الْقِسْمَةَ اُولٰٓئِى الْقَرَبٰى in which people are advised to hand over a part of the inheritance to those relatives also who are present at the time of division of patrimony but have no claim on it, in order to console them. The third verse is اِنْ اٰكْرَمَكُمْ عِنْدَ اللّٰهِ اتْقَاكُمْ in which it is declared that the noblest among you in the sight of Allah ﷻ is the most god-fearing of

you. But these days such persons are regarded honourable and respectable who possess plenty of wealth and palatial houses. According to some other narration Ibn 'Abbas & has also said that in respect of these three verses the Satan has overpowered the people. Then he said "I have restrained even my slave girl not to come to me without permission at these three times".

(57)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (سورة الاحزاب 9)

O you who believe! Remember Allah ﷻ's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah ﷻ is Ever All-Seer of what you do.

Tafsir-Jalalain

O you who believe! Remember God's favour to you when hosts, of disbelievers, came against you, as confederates, at the time the Ditch (al-khandaq) was being dug, and We unleashed against them a [great] wind and hosts, of angels, you did not see. And God is ever Seer of what you do (read ta'malūna to imply 'in the way of [your] digging of the ditch'; or read ya'malūna, '[of what] they do', to imply 'the idolaters' forming of a confederation').

(58)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (سورة الاحزاب 41)

O you who believe! Remember Allah ﷻ with much remembrance.

Maarif-ul-Quran

the perfect attributes of the Holy Prophet ﷺ are f going to be stated; his person and attributes are the greatest blessings for Muslims in this world. The instruction of remembering Allah ﷻ in abundance is given in the above verse to show gratitude for those blessings. Sayyidna Ibn 'Abbas r.a has stated that there is no form of worship except **اللَّهُ ذِكْرًا** dhikrullah (remembrance of Allah ﷻ) for which Allah ﷻ has not fixed a limit; for example, Salah is prescribed five times a day and the number of rak'at are determined for each Salah;

fasting throughout the month of Ramadan is determined, Hajj can be performed only at a particular place and at a particular time, Zakah is prescribed once a year at a particular rate. But dhikrullah is a form of worship for which there is no limit or defined quantity, no particular time or period, no defined posture or position, nor even the state of purity through ablution is required. Dhikrullah is required all the time, in all circumstances, whether one is traveling or is at home, whether one is healthy or ill, whether one is on land or at sea, whether it is day or night - dhikrullah is required all the time. Therefore no excuse is acceptable for neglecting dhikrullah except that one may have lost his senses and become unconscious. In case of all forms of worship, other than dhikrullah, if one becomes unable due to illness or compelling circumstances, one is allowed reduction, brevity or exemption altogether, but in case of dhikrullah there are no extenuating circumstances. Therefore, no excuse is considered valid for omitting it and the merits, blessings and rewards for doing it are also numerous.

Imam Ahmad has reported from Sayyidna Abu ad-Darda r.a that the Holy Prophet ﷺ said to the noble companions . Should I not tell you a thing that is better than all your deeds and is most acceptable to your Lord, and which would raise your grades, and is better than giving silver and gold in charity and alms and is also better than your embarking for Jihad wherein you face and kill the enemy and the enemy kills you? The noble companions asked the Holy Prophet ﷺ about that thing. The Holy Prophet ﷺ said, **اللَّهُ ذِكْرًا** that is, remembrance of Allah ﷻ, the Mightiest the Most Glorious". (Ibn Kathir)

Imam Ahmad and Tirmidhi also have reported that Sayyidna Abu Hurairah r.a said that he had heard a prayer from the Holy Prophet ﷺ which he does never miss. It is the following:

"O Allah ﷻ make me so that I keep thanking You profusely, I keep obeying your instructions, I keep remembering You abundantly and I safeguard (to follow) your advice." (Ibn Kathir)

Here the Holy Prophet ﷺ has supplicated to Allah ﷻ Ta'la for ability to engage in dhikrullah abundantly.

A Beduin said to the Holy Prophet ﷺ that the number of good deeds, obligations in Islam are many; so please tell me something concise and comprehensive which I could hold on to firmly. The Holy Prophet ﷺ told him,

That your tongue remains always wet with the dhihr of Allah ﷺ. (Musnad Ahmad, Ibn Kathir)

Sayyidna Abu Sa'id has narrated that the Holy Prophet ﷺ has said "Remember Allah ﷻ, the Almighty SO much SO that people start calling you crazy." (Ibn Kathir from Musnad Ahmad)

And Sayyidna 'Abdullah Ibn 'Umar has narrated that the Holy Prophet ﷺ has said that a gathering of people wherein Allah ﷻ is not mentioned would prove to be a matter of remorse on the Doomsday for those sitting therein. (Ahmad, Ibn Kathir)

(59)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَنْعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا (سورة الأحزاب 49)

O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no `iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner

Tafsir-Jalalain

O you who believe if you marry believing women and then divorce them before you have touched them (read tamassūhunna or tumāsūhunna) that is, before you have copulated with them, there shall be no [waiting] period for you to reckon against them, [no] waiting period [needed to preclude pregnancy] or otherwise. But provide for them, give them what they can use for [securing] comforts, in cases where no dowry has been fixed for them; otherwise theirs is to retain half of what was fixed, but no more — this is what Ibn 'Abbās said and it is [the opinion] followed by al-Shāfi'ī; and release them in a gracious manner, leave them be without [the intention to cause them any] harm.

Maariful-Quran

Some attributes and the special eminence of the Holy Prophet ﷺ have been mentioned in the preceding verse. Some special rules that are exclusive to him in matters of marriage and divorce are intended to be mentioned in forthcoming verses in which he has a distinction

over the general Ummah. But before that, a general rule regarding divorce has been mentioned as a prologue which is applicable to all Muslims in general.

There are three injunctions regarding divorce in this verse.

The first injunction is that if after nikah (marriage) a woman is divorced before the spouses have had full privacy (Al-khalwah A-Şahihah),

then she is not liable to any period of 'iddah (waiting period), which means that she can enter into another marriage immediately. In the present verse, 'touching' means having sexual intercourse, either actually or by presumption, because if the spouses meet together at a private place without any apprehension of interference by someone and there is nothing to prevent them from having sex, this type of privacy (Al-khalwah AS-sahihah) carries the same legal consequences as an actual intercourse.

The second injunction is that the divorced woman should be separated gracefully and by giving some gifts to her. Giving something to a divorced woman at the time of her departure is desirable according to Sunnah, and in some cases it is compulsory as elaborated in verse 236 of Surah Al-Baqarah (There is no sin on you if you divorce women when you have not touched them. - 2:236).

The use of the word 'mata" here is perhaps based on the wisdom that this word has a wide and general meaning and is applicable to anything which may be beneficial, which includes the woman's obligatory rights, like mahr (dower), etc., which means that the dower, if not already paid, has to be paid at the time of divorce gladly; and it also includes her rights that are not compulsory, for example, a set of clothes to be gifted to her at the time of departure, which is mustahab (commendable) in respect of every divorced woman and the Qur'an has persuaded the husband for both, the compulsory as well as commendable rights.

A leading scholar of Hadith 'Abd Ibn Humayd has narrated the dictum of Sayyidna Hasan r.a that every divorced woman has to be given something as mut'ah whether one has had Al-khalwah Assahlhah (full privacy) with her or not and whether her mahr (dower) was fixed or not.

Details of Mut'ah to be given at the time of Divorce

Badai', the famous book of Hanafi fiqh has mentioned that mut'ah of divorce means those clothes which a woman wears necessarily when going out. It includes a pair of trousers, long shirt, shawl and a large sheet as covering from head to feet. Clothes can be graded as high quality, medium and ordinary. Muslim jurists have determined that if both the husband and wife belong to wealthy families, the clothes have to be of high quality; if they are both poor, then the clothes should be of ordinary quality, and if one is poor and the other wealthy, then the clothes may be of medium quality.

Islam's matchless teaching in discharging social obligations gracefully

Recognition of rights and a courteous behavior towards others is restricted in common practice to relatives, friends and at the best it is extended to common people. Recognizing and discharging of the rights of opponents and foes and devising rules and regulations for their execution is a distinct feature of Islamic teachings. Although many organizations have been established in our days exclusively for the protection of human rights, and some rules and regulations have also been devised for this purpose. Huge sums of money are collected as donations from all over the world for this objective, but all of them are politically oriented and whenever they do help the suffering people, such help is not available everywhere, nor is it without a motive. It is rather given to fulfill their own political aims. And, supposing, these organizations do start functioning properly to serve the suffering humanity, the most they can do is to help when some area is affected by a devastating storm, epidemic.

disease, etc. But who would know about the suffering of individuals and single persons? Who can reach them? Let us look at the matter of divorce which obviously is a result of mutual discord, anger and disharmony which usually results in the relationship which was established on the basis of extreme concord, love and affection changing to the opposite i.e combined emotions of hate enmity and revenge. The above mentioned verse of the Holy Qur'an and many other similar verses have given such instructions to Muslims to be observed right at the time of divorce that they fully test gracefulness of behavior and courteous discharge of social obligations. The emotions keep on inciting one to take as much revenge as one can from the woman who has inflicted so much pain and agony to him that the relationship had to be terminated. But the noble Qur'an has bound the common divorced woman to stay during the period of 'iddah in the house of her husband; it has been

made obligatory on the husband not to turn the divorced woman out of his house during the period of 'iddah and to continue to provide her the usual daily maintenance and upkeep during that period. It has also been made desirable for the husband to give her mut'ah i.e. a set of clothes at the time of departure after completion of the period of 'iddah and to release her with grace and respect. Only those women are exempt from the period of 'iddah who have only gone through nikah without stepping into the husband's house, without having had true privacy, but more stress has been laid on offering mut'ah to them as compared to other women.

The third injunction is: **وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا**: 'Release them gracefully' which has imposed a restriction on the husband not to say anything harsh even verbally nor to indulge in taunts or sarcasms.

Only that person can honor the rights of the opponents during confrontation who can control his emotions and passions. All the teachings of Islam have laid due emphasis on this principle.

(60)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ لَهُ إِنَّمَا هِيَ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زُجَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

(سورة الأحزاب 53)

O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah ﷻ is not shy of (telling you) the truth. And

when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah ﷻ's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah ﷻ that shall be an enormity.

Tafsir-Jalalain

O you who believe, do not enter the Prophet's houses unless permission is granted you, to enter by invitation, to [share] a meal, and so you enter, without waiting for the [right] moment, [for] when it is ready (ināhu, a verbal noun from anā, ya'nī). But when you are invited, enter, and, when you have had your meal, disperse, without, lingering for, any [leisurely] conversation, amongst yourselves. Indeed that, lingering, is upsetting for the Prophet ﷺ, and he is [too] shy of you, to make you leave, but God is not shy of the truth, that you should leave — in other words, He would never refrain from declaring it (a variant reading [for yastahyī] has yastahī). And when you ask anything of [his] womenfolk, in other words, the wives of the Prophet (s), ask them from behind a screen, a curtain. That is purer for your hearts and their hearts, than [entertaining] sinful thoughts. And you should never cause the Messenger of God hurt, in any way; nor ever marry his wives after him. Assuredly that in God's sight would be very grave, as a sin.

Maarif-ul-Quran

These verses have laid down some etiquettes and rules of Islamic social behavior. The reason for mentioning them in the context of the previous verses is that these rules were initially revealed for the Holy Prophet's household and his wives, although their applicability is not specific or exclusive to him.

The First Injunction

Etiquettes for hosts and guests

“(O those who believe, do not enter the houses of the Prophet ﷺ, unless you are permitted for a meal, not (so early as) to wait for its preparation. But when you are invited, go inside. Then, once you have had the meal, then disperse, and (do) not (sit for long) being keen for a chat. This (conduct of yours) hurts the Prophet ﷺ, but he feels shy of (telling) you (about it). And Allah ﷻ is not shy of the truth). (33:53)

This verse has laid down three rules pertaining to a situation where a person is invited to have meal in someone's house. These rules are applicable to all Muslims in general, but since they were prompted by an incident which took place in the house of the Holy Prophet ﷺ, therefore the Prophet's house has been mentioned in the text.

The first rule is "Do not enter the houses of the Prophet, unless you are permitted.."

The second etiquette is that despite invitation to dine and permission to enter the house, one should not enter the house so early as to wait for the meal's preparation; rather he should go inside the house when he is invited to do so.

The third etiquette is that once the invitees have had the meal, they should disperse and should not sit for long being keen for a chat. This direction is restricted to the general cases where guests' sitting for long after having the meal causes inconvenience to the host, either because the host wants to get busy with his own work, or because he has to serve meals to others after these guests. But where the practice and norm is that the guests remaining busy in conversation till late after they had their meals does not pose any problem for the hosts, as it has become customary in dinners and parties these days, this rule would not apply, because the next sentence of the verse has specifically highlighted the reason of this rule where it is said that this behavior brings discomfort to the Holy Prophet ﷺ. In the specific incident that was the cause of the revelation of this verse, the meals were served in the ladies apartments of the Holy Prophet ﷺ and the discomfort caused to the family members. because of the guests staying till late is obvious.

The verse also states that although such behavior of the guests hurts the Holy Prophet ﷺ, yet since they are his own guests, he feels shy of telling and educating them about it, but Allah ﷻ Ta'ala is not shy of telling them the truth.

The above sentence of the verse also tells us the extent to which a host is required to show respect and give honor and regard to his guests, because despite the fact that it was one of the obligations of the Holy prophet ﷺ to teach people how they should behave when they are invited as guests, he postponed to teach his own guests this etiquette (lest they should feel disgraced) till Allah ﷻ Ta'ala Himself taught this etiquette in the Qur'an.

The Second Injunction - Hijab for Women

“And when you ask any thing from them (the blessed wives of the Prophet ﷺ), ask them from behind a curtain. That is better for the purity of your hearts and their hearts. (33:53)”

This rule has also been prompted by a particular incident involving the blessed wives, but the rule is general for the whole Ummah. Briefly, the rule states that if non-mahram men have to ask anything of common use from women, they should ask them from behind a curtain - not face to face. The reason stated for this rule is that it is better for the purity of the hearts of both.

The special Importance of Women's Hijab

It is worth noting here that the men and women who are the direct addressees of these rules of hijab are, on the one hand, the women who are the blessed wives of the Holy Prophet ﷺ the purification of whose hearts has been undertaken by Allah ﷻ Ta'ala Himself as mentioned in the verse preceding the present one, and on the other hand they are the men who are the noble companions of the Holy Prophet ﷺ many of whom have been exalted even above angels. Despite all these credentials, hijab was deemed to be necessary between men and women for the purity of their hearts and to protect them from sensual scruples. Who can claim that his inner-self is purer than those of the noble companions and the inner-selves of his women are purer than those of the blessed wives and thus believe that mixing of men and women would not have any bad consequences?

The Background of the revelation of these verses

Different incidents have been related by the commentators as the background for the revelation of these verses. But there is no contradiction between these narrations, because it is likely that all these incidents combined together constitute the reason for the revelation. As for the first verse which lays down the etiquettes of guests, its background is mentioned by Sulayman Ibn Arqam, as reported by Ibn Abi Hatim, that it was revealed about some boorish people who would enter a house without being invited and keep waiting there for the preparation of a meal.

And Imam 'Abd Ibn Humaid has reported the statement of Sayyidna Anas that this verse was revealed about some people who would look for an opportunity to enter and sit in the Holy Prophet's house well before the time of dining, remain busy in conversation between

themselves till the preparation of the meal and then would join the dining. These incidents took place before the injunction of hijab when men used to enter women's apartments.

As for the second rule relating to the hijab of women, Imam Bukhari has cited two narrations about the reason for its revelation. One is narrated by Sayyidna Anas that Sayyidna 'Umar Ibn Khattab r.a said to the Holy Prophet ﷺ "O Messenger of Allah ﷺ ! you are visited by all sorts of people, and as such it appears advisable that you order your blessed wives to observe Hijab". At this, the verse of hijab was revealed.

Imam Bukhari and Imam Muslim both have reported the following statement of Sayyidna 'Umar Ibn Khattab.

"My opinion appeared to be in consonance with my Lord in three things. One is that I asked the Holy Prophet ﷺ to adopt the Station of Ibrahim (Maqam Ibrahim) as the place of your prayers (Sala). Then Allah ﷻ Ta'ala revealed the verse (And take the Station of Ibrahim as a place of prayer). And I said to the Holy Prophet ﷺ that all sorts of good and bad people appear before your blessed wives ; it would be better if you ask them to observe hijab. Then the verse of hijab was revealed. And when the blessed wives of the Holy Prophet ﷺ developed envy between themselves, I told them that if the Messenger of Allah ﷻ divorces you, it is not unlikely that Allah ﷻ Ta'ala may provide him wives better than you. So Qur'an was revealed in the same very words."

Sayyidna 'Umar's respectful speech is worth noting that instead of saying that his Lord accorded with him in three things, he said that his opinion was found to be in consonance with Him in three things.

Another narration reported in Sahih of Bukhari, also from Sayyidna Anas & is that he said:

"I know the facts about the verse of hijab more than anybody else, because I was present when Sayyidah Zainab bint Jahsh, after her marriage with the Holy Prophet ﷺ, entered his house and was present in the house with him, when some of the people whom he had invited for walimah (the dining arranged after consummation of marriage) which he had got prepared for them, just kept sitting there and talking. The narration in Tirmidhi adds that the Holy Prophet ﷺ was also present there along with Sayyidah Zainab and she had turned her face towards the wall due to modesty. The Holy Prophet ﷺ was displeased by

the people sitting there so long; he went out of the house to meet and greet other blessed wives. When he came back, they were still there. And then they realized and dispersed. The Holy Prophet ﷺ entered the house, but came out after a little while. I was present there. He recited this verse of hijab which had been revealed just at that time.

The narrations of Hadith mention these three incidents as the causes for the revelation of the verses of hijab. There is no contradiction between them, because possibly all the three incidents combined together constitute the cumulative cause of the revelation of these verses.

The Third Injunction

("And it is not allowed for you that you hurt Allah ﷻ's Messenger, nor that you ever marry his wives after him".) (33:53)

The first part of this verse has declared all such utterances and actions unlawful (haram) which cause anguish or hurt to the Holy Prophet ﷺ. Then it is laid down that no one can marry his blessed wives, after him.

All the rules mentioned in this verse are though addressed to the Holy Prophet ﷺ or his blessed wives, their application is general for the whole Ummah, except this last rule which is specific to the blessed wives, that they cannot marry any one after him, while the rule for the Ummah in general is that after the death of the husband, his wife can marry another person after the expiry of the period of 'iddah. The reason may be that according to Qur'an, the blessed wives of the Holy Prophet ﷺ are mothers of the Muslims, and although their being mothers does not affect their spiritual offspring in the sense that, being brothers and sisters, they would not be able to marry each other, yet their motherhood was limited to their own-selves in the sense that they cannot marry anyone.

It may also be said that the Holy Prophet ﷺ is alive in his honored grave, his expiry being like a husband missing from his home. That is why his inheritance was not distributed, and that is why his blessed wives were not in the same situation as that of the wives of common men after the death of their husbands.

Another reason for this injunction is that according to the rule of Shariah, every woman in Paradise would be with her last husband. Sayyidna Hudhaifah had told his wife at his death that if you wish to be my wife in Paradise, do not marry any one after me because in Paradise, a woman would go to her last husband. (Qurtubi)

So, the honor that Allah ﷻ Ta'ala had bestowed upon the blessed wives in this world was thus preserved for them in paradise also by forbidding their marriage to anyone after him. Besides, no husband naturally likes that his wife should marry anyone, but for common people, the Shari'ah did not make it necessary to fulfill this desire. Allah ﷻ Ta'ala, by respecting this natural desire of the Holy Prophet ﷺ bestowed an exclusive honour upon him.

There is a consensus in the Ummah that the above rules apply to all the blessed wives, who remained in the bond of marriage with the Holy Prophet ﷺ till his expiry. However there are different views about whether or not this rule is applicable to those of his wives who were either divorced by him or who separated from him for some other reason. Qurtubi has detailed these views.

(Indeed, it would be an enormity in the sight of Allah ﷻ - 53). It means that causing any harm to or to hurt the Holy Prophet ﷺ in any way or to marry his wives after him would be an enormity in the eyes of Allah ﷻ.

(If you disclose any thing, or conceal it, Allah ﷻ is All-Knowing about every thing - 33:54). It has been repeated again in this verse that Allah ﷻ Ta'ala knows even the intents and thoughts hidden in the hearts. So whether you disclose or conceal, Allah ﷻ Ta'ala knows it all. What is being emphasized here is that one should not let any doubt or suspicion enter one's mind or heart about the above-stated rules, and must avoid any violation of these rules.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا
(سورة الأحزاب 69)

O you who believe! Be not like those who annoyed Musa, but Allah ﷻ cleared him of that which they alleged, and he was honourable before Allah ﷻ.

Tafsir- Jalalain

O you who believe, do not behave, towards your Prophet ﷺ, as did those who harmed Moses — when they would say, for example, ‘The only reason he does not wash with us is that he has an inflammation in his testicles’ — whereat God absolved him of what they alleged: when Moses placed his robe on a rock to go to wash, the rock hurtled away with it until it came to a halt amid a group of men from the Children of Israel. As Moses chased it and took his robe to cover himself, they saw that he had no such inflammation (udra is an inflammation of the testicle). And he was distinguished in God’s sight. An instance of our Prophet (s) being subjected to hurt was when [on one occasion] while dividing up the spoils a man said to him, ‘This is a division that I do not want to please God!’, whereat the Prophet (s) became angered and said, ‘May God have mercy upon Moses, for truly he was hurt with worse than this, but endured’ — reported by al-Bukhārī.

Maarif-ul-Quran

That causing pain to Allah ﷻ and His Messenger brings fatal consequences was the subject of the previous verse. The present verse instructs Muslims that they should particularly guard against falling into any stance of hostility to Allah ﷻ and His Messenger because it causes pain to them.

In the first verse (69), by mentioning an event relating to Sayyidna Musa, an event in which his people had caused pain to him, Muslims have been warned that they should never do something like that. From this, it does not necessarily follow that Muslims may have actually done so. Instead of that, by relating this incident, they have been forewarned as a matter of precaution. As for the incident of some Sahabah reported in a narration, it is likely that they would have not realized at that time that the word being said would cause pain to the Holy Prophet ﷺ. That a Sahabi would intentionally cause pain to the Holy Prophet ﷺ is not possible. Whatever incidents of intentional causing of pain there are, they all relate to hypocrites. Then, by citing the incident relating to Sayyidna Musa the Holy Prophet ﷺ has himself explained the meaning of this verse as it has been reported by Imam al-Bukhari from Sayyidna Abu Hurairah r.a in Kitabut-Tafsir and Kitabut-Anbiya'.

There it is said that 'Sayyidna Musa was a man of modesty and very particular in keeping his body properly covered. No one had the occasion to see his body uncovered. Whenever he needed a bath, he would take it inside a screened place. Conversely, his people, the Bani Isra'il, had a common custom of their own. Among them, men would bathe naked before everybody. So, some of them started saying that the reason why Sayyidna Musa would not take a bath before anyone is that he had some defect in his body, either leprosy or enlarged testicles or some other evil-fated deformity because of which he preferred to remain hidden. Allah ﷻ Ta'ala willed that Sayyidna Musa be cleared from the attribution of such defects. On a certain day, Sayyidna Musa went in for a bath in private while he put off his clothes and placed these on a rock. When done with his bath, he moved to pick up his clothes from the rock. At that time, this rock (moving under Divine command) started running away. Sayyidna Musa, with his staff in hand, went after the rock saying: (O rock, my clothes! O rock, my clothes!). But the rock kept moving until it stopped at a place crowded with the people of Bani Isra'il. At that time, when the Bani Isra'il saw Sayyidna Musa undressed from the head to the feet, they saw a body that was perfect (having no defect attributed by them). Thus, Allah ﷻ Ta'ala made it clear before everyone that Sayyidna Musa was free from these supposed defects. The rock had stopped at this place. Once Sayyidna Musa had picked up his clothes and put these on, he started beating up the rock with his staff. "By Allah ﷻ," said the Holy Prophet ﷺ "the strikes of Sayyidna Musa against the rock left some three or four or five traces on it"

After having recounted this event, the Holy Prophet ﷺ said: This is what this verse of the Qur'an means, that is, this verse under study: (Like those who caused pain to Musa. - 33:69). The explanation of the pain caused to Sayyidna Musa in this incident has been reported from the Holy Prophet ﷺ himself. There is yet another story relating to the pain caused to Sayyidna Musa reported from the noble Sahabah which is also necessarily appended to it. But, the weightier Tafsir or explanation is the one that is present in the Hadith reported from the Holy Prophet ﷺ himself.

At the end of verse 69, it was said: (And he was honorable in the sight of Allah ﷻ). The Arabic word used for Sayyidna Musa wajih denotes the honor and elegance of someone who deserves regard and consideration. When used with: 'indAllah ﷻ: in the sight of Allah ﷻ), it would mean a person whose prayer is answered by Allah ﷻ Ta'ala and whose wish He does not turn down. Hence, the station of Sayyidna Musa as a person whose prayers were answered (popularly known as: mustajab-ud-da'awat) is proved from many events mentioned in the Qur'an where he prayed to Allah ﷻ for something and He answered it the way he wanted it to be. Most unique of these is the prayer he made about Sayyidna Haron (Aaron) where he wished that he be made a prophet. Allah ﷻ Ta'ala

accepted his prayer and made him a co-prophet with Sayyidna Musa - although, the high office of prophethood is not given to someone on someone's recommendation. (Ibn Kathir)

(62)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (سورة الأحزاب 70)

O those who believe! Fear Allah ﷻ, and speak what is straight forward.

Maarif-ul-Quran

The original word used in the text for "what is straight forward" is 'sadiq' which has been explained by some exegetes as what is the truth. Others explain it as straight, while still others, as correct. Quoting all of these, Ibn Kathir calls all these true (on the beam hitting the target). The Holy Qur'an has chosen this word, instead of sadiq or mustaqh, because the present word holds all these attributes of ideal speech within itself. It was for this reason that Kashifi said in Rub-ul-Bayan: Qawl Sadid is the saying of what is true having no trace of falsity; correct having no trace of error, right thing being no joke or fun; spoken softly, not harshly. The basic command given to all Muslims in this verse is: (Take to taqwa, that is, fear Allah ﷻ and act accordingly). The reality of taqwa lies in one's total obedience to all Divine injunctions whereby one carries out everything enjoined and abstains from everything declared prohibited and repugnant. And it is obvious that doing so is no easy task for human beings. Therefore, immediately after the main guideline of اتَّقُوا اللَّهَ (ittaquallah: Fear Allah ﷻ and act accordingly), there appears an instruction to start doing something particular, that is, the correction and reform of one's speech. Though, this too is nothing but a part of taqwa itself, yet it is one such part of it that, should this thing come under control, all other remaining components of the comprehensive requirement of taqwa would start becoming achievable automatically, as the verse itself has promised that, as a result of one's making his or her speech truthful and straight, Allah ﷻ will correct his deeds. In other words it means that, 'should you succeed in holding your tongue and avoiding errors of speech and get used to saying what is correct, straight and right, Allah ﷻ Ta'ala will correct every other deed you do and make all of them better.' Then, concluding the verse, another promise was made and it was said: (and He will forgive for you your sins). It means: 'One who gains control over his tongue, learns to harness his or her power of speech and becomes used to saying what is true and right, then, Allah ﷻ Ta'ala will take care of the rest of his or her

deeds, have them corrected and made better as well as forgive any errors or slips made therein.'

Injunctions of the Qur'an were made easy to follow

Deliberation in the general style of the noble Qur'an shows that at a place where acting upon a Quranic injunction seems to be difficult, a method has also been suggested along with it to make it easy. And since taqwa is the essence of the entire religion of Islam and fulfilling its dictates on all counts is very hard indeed, therefore, speaking generally, wherever the command to observe taqwa ('ittaquallah) has been given, there appears soon after, the suggestion to do something that facilitates

acting in accordance with the rest of the elements of Taqwa, something that comes from the side of Allah ﷻ as His grace and taufiq. An apt and ready at hand example of it lies in this very verse where the suggestion of قَوْلًا سَدِيدًا (say the right thing) follows soon after the command of (ittaquallah: Fear Allah ﷻ). And immediately earlier too, in verse 69, after saying: ittaquallah:(Fear Allah ﷻ), it was said: "Do not be like those who caused pain to Musa) whereby people were reminded that causing pain to righteous and favoured servants of Allah ﷻ is the most serious impediment in the achievement of taqwa and, once this impediment was removed, the way to taqwa will become easy.

Similarly in another verse the command to observe Taqwa has been supplemented by the direction of having the company of 'truthful persons' (9.118) which means that the easiest way to acquire the quality of taqwa is to remain in the company of righteous people. At another place the command of taqwa is followed by the direction of pondering on what one has sent ahead for the Hereafter, because it leads one to observe Taqwa (59.18)

Saying what is right leads to doing what is right both here and Hereinafter

Shah 'Abdul-Qadir of Delhi rahmat ullah alaihi has translated this verse in a way that leads to the conclusion that the promise of correction and betterment of deeds made to those who get used to speaking in straight forward manner is not restricted to religious deeds alone. In fact, everything one does in this material world is also included therein. Anyone who gets used to saying the right thing - that is, never lies, speaks with deliberation without erring or wavering, does not deceive anyone and does not say what would hurt - shall find his

spiritual deeds for his eternal life in the Hereafter, also come out right for him. As for the things he must do to live in this mortal world, these too will turn for the better.

(63)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (سورة محمد 7)

O you who believe! If you support (in the cause of) Allah ﷻ, He will support you, and make your foothold firm

Tafsir-Jalalain

O you who believe! If you help God, that is to say, His religion and His Messenger, He will help you, against your enemy, and make your foothold firm, He will make you stand firm [while you fight] on the battleground.

(64)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (سورة محمد 33)

O you who believe! Obey Allah ﷻ, and obey the Messenger and invalidate not your deeds

Tafsir-Jalalain

O you who believe! Obey God and obey the Messenger, and do not render your own works void, by [engaging in] acts of disobedience, for example

Maariful-Quran

If anyone embraced Islam and later abandoned it, all his good actions performed during the days of Islam will be rendered vain albeit good works of the days of Islam are acceptable. The good works, in this case, will be made vain because of the subsequent disbelief and apostasy.

the acceptability of some righteous deeds is sometimes conditional upon other righteous acts. If the condition is not fulfilled, the righteous deeds will be rendered fruitless. For example, for every righteous action to be acceptable, the necessary condition is that it must be performed exclusively and sincerely for Allah ﷻ. It must not be performed to make an ostentatious display to people. Let us take a few examples of this rule from the Quran: In [98:51 we read.

"They were commanded only to worship Allah ﷻ, making their submission sincere for Him, (985)".

On another occasion in the Qur'an [39:31 we read:

"Unquestionably, for Allah ﷻ is the pure religion" [39:3]

This goes to show that all good works - to be acceptable - must be done with the sincerity of heart and honesty of purpose. Otherwise they will be rendered void by Allah ﷻ. On a third occasion in the Qur'an [2:264] we read:

"O those who believe, do not nullify your charities by boasting about favour, and teasing (2:264)

This shows that giving to a needy person and then following it up by demands of gratitude or insulting words or hurting him in some other way will only nullify charitable act. This probably could be the meaning of what Hasan basri has said when interpreting this verse: "Do not render vain your own good works by means of sins." Although the apparent sense of this statement is that if one commits a sin, all his good deeds are nullified, yet this being against the well-established position, its real purpose cannot be other than it refers only to those sins that are relevant to a particular virtuous act and which nullify that particular act only. It is similar to what Ibn Jurayj has said to explain this verse: "(Do not nullify your virtuous acts) by doing them only to show off and to win a good name among the people." Likewise, Muqatil and others have explained it by saying: bil-manni, that is, (Do not nullify your deeds) by boasting about your favour.

Otherwise, according to the unanimity of ahl-us-sunnah wal-jama'ah, no sin - not even a major sin other than kufr or shirk -- can destroy the righteous acts of a believer. For example, if a believer, who performs his prayer regularly and keeps his fasts, were to steal something, the sacred law does not declare his prayers and fasts null and void or demand him to repeat them. Therefore, in the statement of Hasan Basri the word 'sins' refers only to those sins refraining from which is a necessary condition for the acceptability of good works. For example, the acceptability of good works, it is necessary to refrain from riya', that is, to avoid showing off or making an ostentatious display of accomplishments. Moreover, it is also possible that Hasan Basri statement regarding refers to the deprivation of the blessings

of righteous works, and not to the absolute nullification of a righteous work itself. This may apply to all types of sin in the sense that if a believer's sins are much more than his good deeds, the few good deeds that he has to his credit will be devoid of the blessing that may save him from the punishment of his sins. According to the rule of retribution, he will be punished first for his sins and finally through the virtue of his faith he will attain salvation and be admitted into the gardens of Paradise.

(65)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (سورة الحجرات 1)

O you who believe! Make not (a decision) in advance before Allah ﷻ and His Messenger, and have Taqwa of Allah ﷻ. Verily, Allah ﷻ is Hearing, Knowing.

Tafsir-Jalalain

O you who believe, do not venture ahead of (tuqaddimū, [derives] from qaddama, with the sense of [the 5th form] taqaddama), that is to say, do not come forward with any [unwarranted] saying or deed [ahead of], God and His Messenger, the one communicating [the Message] from Him, that is to say, without their permission, and fear God. Surely God is Hearer, of your sayings, Knower, of your deeds: this was revealed regarding the dispute between Abū Bakr and 'Umar, may God be pleased with them both, in the presence of the Prophet (s), over the appointment of al-Aqra' b. Hābis or al-Qa'qā' b. Ma'bad as commander [of his tribe]

Maarif-ul-Quran

Reported in Bukhari is that once some people from the tribe of Tamim came to the Holy Prophet ﷺ. During their stay, one of the issues under discussion was to appoint someone as a ruler of this tribe. Sayyidna Abu Bakar suggested the name of Qa'qa' Ibn Ma'bad, while Sayyidna Umar proposed the name of Aqra' Ibn Habis. Both of them discussed the issue for a while during which the voices of both became loud. These verses were revealed in this background.

(Do not proceed ahead of Allah ﷻ and His Messenger - 49:1), the Phrase بَيْنَ يَدَيِ literally, means "between the two hands", but in Arabic usage it means 'in front of or 'ahead of. It

means: do not go ahead of or in front of Allah ﷺ's Messenger. The Quran does not say in what matter they are prohibited from preceding him. It would appear that the general prohibition includes preceding by word or deed. Wait for the Messenger's reply unless he himself appoints someone to reply. Likewise if he is walking, no one should overtake him. If they are sitting in a dining session, no one should start eating before him. If there is a clear indication or strong evidence that he himself wants to send someone forward, this would be possible, for example some people used to be asked to go on a journey or war ahead of the Holy Prophet ﷺ .

Respect for Islamic Scholars and Religious Leaders

Some of the scholars have ruled that Muslims should observe the same rule in respect of Islamic scholars and spiritual masters as enjoined by the Qur'an, because they are the heirs of the Holy Prophet's .One day the Holy Prophet ﷺ saw Sayyidna Abud-Darda r.a walking in front of Sayyidna Abu Bakr r.a, he reprimanded him saying: "you are walking in front of a person who is better than you in this world and in the hereafter". Then he added : "The Sun did not rise or set on any man better than Abu Bakr in the world besides the Prophets". (Ruh-ul-Bayan on the authority of Kashf-ul-Asrar). Therefore, scholars have ruled that teachers and spiritual guides should be treated with similar respect.

(66)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (سورة الحجرات 2)

O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.

Tafsir-Jalalain

The following was revealed regarding those who raised their voices in the presence of the Prophet (s): O you who believe, do not raise your voices — when you [want to] speak — above the voice of the Prophet ﷺ, when he is speaking, and do not shout words at him, when you [wish to] confide in him, as you shout to one another, but [speak] lower than that, out of reverence for him, lest your works should be invalidated without your being aware,

that is to say, for fear of this [happening] as a result of the raising of voices and the shouting mentioned.

Maariful-Quran

(do not raise your voices above the voice of the prophet. - 49:2)

This is another etiquette to be observed while in the presence of the Holy Prophet ﷺ. This verse teaches the believers that they should not raise their voices above the voice of the Holy Prophet ﷺ nor speak aloud to him as one speaks aloud to another in general discussions. The verse warns that neglecting this etiquette may entail nullification of one's virtuous deeds, because this is a kind of disrespect to the Holy Prophet ﷺ. Thus when this verse was revealed, the blessed Companions became very apprehensive and very cautious. Sayyidna Abu Bakr r.a said: "By God! O Messenger of Allah ﷺ, from now till my last breath, I shall speak to you as if someone is whispering." (Ad-Durr-ulManthur on the authority of Baihaqi) When this verse was revealed, Sayyidna Umar's r.a voice became so low that the Holy Prophet ﷺ had to ask him to repeat what he said, so that he could understand what he was saying to him (sahi). Thabit Ibn Qays r.a had a naturally loud voice. When he heard this verse, he feared that his good deeds would be rendered void, he wept and lowered his voice (Ad-Durr-ul-Manthur on the authority of Baihaqa.)

(67)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
(سورة الحجرات 6)

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

Tafsir-Jalalain

The following was revealed regarding al-Walīd b. 'Uqba whom the Prophet ﷺ had sent to the Banū al-Mustaliq in order to ascertain [their loyalty to Islam]. He already feared them on account of an old feud between him and them from the time of pagandom [before Islam], and so [upon seeing them come out to him] he returned and claimed that they had refused to give the voluntary alms and intended to kill him. And just as the Prophet (s) was making plans to raid them, they came to him to disavow what he [al-Walīd] had said about them: O

you who believe, if a reprobate should come to you with some tiding, some piece of information, verify [it], [ascertain] his truthfulness from his mendacity (fa-tabayyanū: a variant reading has fa-tathabbatū, from al-thabāt, 'to ascertain'), lest you injure a folk (an tusībū qawman, an object denoting reason), that is to say, for fear of this [happening], out of ignorance (bi-jahālatin is a circumstantial qualifier referring to the subject [of the verb]), that is to say while you are ignorant; and then become remorseful of what you have perpetrated, erroneously against that folk. After they had returned to their homelands, the Prophet (s) sent Khālīd [b. al-Walīd] to them, who observed only obedience and goodness in them and [later] informed the Prophet of this.

Maariful-Quran

Background of Revelation According to Ibn Kathir, it is reported in Musnad of Ahmad that Harith Ibn Dirar Ibn Abi Dirar, the leader of the tribe of Banul-Mustaliq, whose daughter Sayyidah Juwairiyah r.a was one of the blessed wives of the Holy Prophet ﷺ, came up to the Holy Prophet ﷺ, and he called him towards Islam and asked him to pay his Zakah. He says, "I embraced Islam and pledged to pay Zakah, and said to the Holy Prophet ﷺ that I would go to my people, call them towards Islam and ask them to pay Zakah. Those who would accept my invitation and pay the compulsory alms, I would collect their alms. I requested that on a designated date of a designated month, a collector be sent to me, so that the alms might be handed over to him." Accordingly, when Harith had collected the alms of the believers and the alms collector did not arrive on the designated date or even long after that, he feared that may be the Holy Prophet ﷺ is displeased with them for some reason or the other. Otherwise it was unlikely for the Holy Prophet ﷺ not to keep his promise. Harith expressed his apprehension to the leaders of the new Muslims, and wanted them to go to the Holy Prophet ﷺ. On the other hand, the Holy Prophet ﷺ had sent Walid Ibn 'Uqbah to collect the Zakah from them. However, on his way he thought that the members of that tribe are his old enemies and feared that they might kill him. With this fear he returned to Madhah, and said to the Holy Prophet ﷺ that they refused to pay Zakah, and wanted to kill him. On hearing this, the Holy Prophet ﷺ became very angry, and under the command of Khidid Ibn Walid he dispatched a force of fighters in the way of Allah ﷻ. On the one hand, this contingent was dispatched, and on the other hand Harith

Ibn Dirar with his people was on his way to meet the Holy Prophet ﷺ. The two groups met near Madinah. Harith inquired: "To whom have you been sent?" They replied: "We are sent to you". Harith inquired: "for what purpose?" They narrated the mission of Walid Ibn 'Uqbah who reported to the Holy Prophet ﷺ that the tribe of Banul-Mustaliq refused to pay Zakah and planned to kill him. Harith said on oath, "I swear by Allah ﷻ who sent Muhammad as His true Messenger, Walid did not arrive in the location, nor did I see him. Since no envoy had come to us at the appointed location, I apprehended that you are annoyed with me due to some shortcoming on my part. Therefore, I have come here. Harith says [that the present verse of Surah Al-Hujurat was revealed on this occasion (Ibn Kathir).

Ruling:

On the basis of this verse, it may be ruled that if a mischief-monger, sinner, wicked or corrupt person complains about any person or nation, or accuses them of any wrong-doing, it is not lawful to act upon the sole information or evidence of such a person without making a thorough investigation

Munctions and Rulings Related to Verse [6]

Imam Jassas in Ahkam-ul-Qur'an says that this verse indicates that it is not lawful to accept any information conveyed by a sinful person and act upon it unless it is investigated by other sources and confirmed. This verse contains the injunction fatabayyanu (verify its correctness). In another reading the word 'tathabbatu' conveys the same meaning. The sense is: "Do not rush into taking actions or measures; be stable, and stand firmly in your place; and do not be easily moved or shaken. Wait until the news or information is confirmed by other independent sources. Since it is not lawful to accept the information or report of an ungodly sinful person, then the testimony of such a person would not be acceptable with greater force, because every testimony is a statement which is confirmed by a kind of oath.

In sum:

From amongst the magnificent group of the noble Companions, it is possible for a handful of them to commit a sin sometime or the other, but Divine aid comes to their rescue and they immediately repent. Through the blessing of the Holy Prophet's company, Allah ﷻ had

made Shari'ah their nature. As result, it was very rare for them to do anything contrary to Shariah and very unlikely to commit sins. It was natural for them to dedicate themselves to performing righteous deeds in conformity with the Holy Prophet's paradigm and the principles established by Islam. They exerted such efforts in obeying Allah ﷻ and His Holy Prophet ﷺ in all matters of life, the example of which is never found in any of the previous religious communities. In comparison to the unaccountable good works, merits and excellence to their credit, even if they commit a sin once in a life-time, it would be quashed or would be counted as non-existent. Furthermore, hadith collections record a number of incidents where the noble Companions expressed their supreme love and devotion for Allah ﷻ and His Holy Prophet ﷺ. They expressed their highest degree of fear for Allah ﷻ at the time of committing the most minor sins and repented forthwith. We have on record that some of the Companions presented themselves for punishment when they did something wrong and others tied themselves up to the column of the mosque; and so on. A hadith informs us that "He who repents on a sin is like him who has not committed any sin". The Qur'an says:

Surely, good deeds erase bad deeds. [Surah Hud: 1141

This rule applies to them with greater force, since their good deeds are not like the good deeds of the general class of people. In fact, the status of their good deeds has been described in the collections of Abu Dawood and Tirmidhi on the authority of Sa'id Ibn Zaid r.a:

"By Allah ﷻ, anyone of them who participated in a jihad with the Holy Prophet ﷺ and his face got covered with dust is better than your life-long obedience and worship, even if you attained the age of Nuha alaih salam."

Therefore, they will receive the same punishment that is prescribed for a sin or crime which they might have committed. However, despite this it is not lawful for any of us to regard any of them as fasiq. Consequently, if any Companion during the time of the Holy Prophet ﷺ committed a sin or crime which could be the cause of producing in him the effect of fisq, as a result of which he might have been referred to as a fasiq on that account, it does not become possible for that fisq to be regarded as his Permanent characteristic to call him, God forbid!, as fasiq for all times to come (Ruhul ma'ani).

Nevertheless, it is not at all necessary that in the current verse, Wala Ibn 'Uqbah is categorically referred to as fasiq. Despite the fact that the verse is supposed to have been revealed in his incident, it does not mean that the word 'fiiq' is used for him, because before this incident, Walid Ibn 'Uqbah had not done any such thing on account of which he could be referred to as fasiq. An analysis of the incident of Banul-Mustaliq indicates that he conveyed an incorrect information about that tribe which, acting in good faith, he thought was true whereas in reality it was not. Therefore, the plain import of the current verse would be that it simply establishes the general rule that the news conveyed by a fiiq would be unacceptable. However, it may be emphasized that Walid Ibn 'Uqbah was not a fasiq, but his information, because of strong external context, did not seem acceptable. As a result, the Holy Prophet ﷺ refrained from taking any measures merely on his information, and sent Khalid Ibn Walid r.a for proper investigation. If this is the case of the news conveyed by a bona fide reliable and righteous person, then with the stronger reason a fasiq's news should be rejected and should not be acted upon.

(68)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ تُبْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (سورة الحجرات 11)

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.

Tafsir-Jalalain

O you who believe, do not let any people, that is, any men among you, deride (yā ayyuhā'lladhīna āmanū lā yaskhar ... [to the end of] the verse, was revealed regarding the [Banū] Tamīm delegation when they derided the poor among the Muslims, like 'Ammār [b. Yāsir] and Suhayb [al-Rūmī]; al-sukhriya means 'scorn' and 'disdain') another people: who may be better than they are, in God's sight; nor let any women, from among you, deride [other] women who may be better than they are. And do not defame one another, do not cast aspersions [on others] and hence have aspersions cast on you, that is, let none among you denigrate another; nor insult one another by nicknames, do not call another by a

nickname which he detests, such as 'O degenerate one!' or 'O disbeliever!'. Evil is the name, mentioned out of mockery, derision and mutual reviling, of immorality after faith! (al-fusūqu ba'da'l-īmāni substitutes for al-ismu, 'the name', to indicate that it [such naming of others] is 'immorality' as it is [an action which is] usually repeated). And whoever does not repent, of such [immorality], those — they are the evildoers.

Maariful-Quran

Prohibition of Ridiculing One Another

The beginning part of this chapter laid down the Prophet's rights and the etiquettes to be observed when dealing with him. Then the Holy Qur'an has started mentioning the mutual rights and good manners for the general body of Muslims to be observed among themselves. The injunctions laid down in the preceding two verses related to the collective reformation of the society. Now the current verse mentions the rights and etiquettes to be observed between individuals. Thus the verse prohibits three social evils: [1] ridiculing one another; [2] finding fault with one another; and [3] reviling one another with nicknames.

According to Qurtubi, mocking or scoffing does not only connote mocking with the tongue, but it also implies mimicking someone, making pointed references to him, laughing at his words, his works, his appearance, his dress or calling people's attention to some of his defects, so that they may laugh at him. Mocking includes all of this. By the clear text of the Qur'an, poking fun at someone or ridiculing him is absolutely forbidden.

Stylistically, the Qur'an has, on this occasion, addressed men and women separately. Men are referred to as qawm, a word that is specifically reserved for male members of the human society, though by extension the word most often includes the female members of the human society as well. The Qur'an, however, generally employs the word qawm for both men and women, but here it is specifically used for men in contradistinction to the word nisa' which specifically refers to women. Here both men and women are reminded that mocking one another is a disdainful and evil act. They must refrain from it, because it is very likely that the man who is mocked at may be better than the mocking person and the woman who is mocked at may be better than the mocker. Here the Qur'an prohibits men from mocking other men, and women from mocking other women. This, however, does not mean that it is permitted for men to mock at women or for women to mock at men. The

actual reason for making separate mention of the two sexes is that Islam does not allow free intermingling of the two sexes. Ridiculing each other generally occurs where there is such an intermingling. Therefore, in a Muslim society it is inconceivable that men would mock a woman or women would mock a man in an intermingling situation.

In short: no one dare make mockery of a person whose body, face, shape and stature are defective, imperfect, impaired or deformed, because he does not know that the other person, in the sight of Allah ﷻ, might be better than him on account of his sincerity and purity of heart. When the righteous predecessors heard this verse, they adopted a conducive attitude: For example, Sayyidna 'Amr Ibn Shurahbil r.a said that he would not laugh at a person when he sees him drink milk direct from the udders of a goat, lest he should become one like him. Sayyidna 'Abdullah Ibn Mas'ud r.a said: "I would not like to scoff at a dog, lest I be metamorphosed into a dog (Qurtubi)

it is recorded in Sahih of Muslim on the authority of Sayyidna Abu Hurairah r.a hat the Holy Prophet ﷺ said: "Allah ﷻ does not look at your faces and your wealth; He looks at your hearts and your works." Qurtubi drives a legal maxim from this tradition of the Holy Prophet ﷺ that in any matter it is not proper to pass a categorical judgment on the basis of overt evidence or circumstances, because it is possible that a person's overt action might seem to be good but in the sight of Allah ﷻ, on account of the insincerity and impurity of his heart, they could be bad, as He is fully aware of the inner state of people's hearts. On the contrary, a person's overt actions might seem to us bad, but in the sight of Allah ﷻ, on account of the sincerity and purity of his heart, they could serve as an expiation of the bad actions, as He is fully aware of the inner state of people's heart

The next thing that is prohibited in the verse is lamz which connotes to find fault with someone or to upbraid him. The verse says : Do not find fault with your selves." But the intention is: "Do not find fault with one another-" [49:11] as is seen in the translation above. This expression is similar to the expression : And do not kill yourselves - [4:29]

Although the verse commands "do not kill yourselves", it purports to say "do not kill one another". This expression indicates that, from one point of view, killing another person amounts to killing oneself. Often it happens that if one person kills another person, the victim's supporters kill the murderer. Even if this does not happen, a Muslim is the brother

of another Muslim. Killing one's brother is like killing oneself and rendering oneself crippled, helpless and powerless. Similarly, the expression **ولا تلمزوا أنفسكم** 'and not find fault with yourselves' means when you find fault with others and upbraid them, others will find fault with you and upbraid you, because no man is normally free from any fault. Scholars have formulated the maxim: "You have faults and people have eyes".

with which they see them. Thus if someone seeks out the imperfections of some other person and broadcasts them, the latter will do the same in return. If, however, he exercises patience and evades retaliation to his verbal attacks, it comes down to the same thing: If one considers carefully, he will find that defaming and despising one's Muslim brother is actually casting aspersions on oneself. Scholars have suggested that the satisfaction, well-being and happiness of man lies in examining his own faults and finding ways of mending them. This approach to life will give him no time to find fault with others and broadcast it. How well the last king of India Bahadur Shah Zafar has versified it!

“As long as we were unaware of our own faults, we looked into the faults and failings of others; But when we looked at our own faults there remained no one faulty in the world”

The third thing that is prohibited in the verse is reviling one another with nicknames which are offensive to them, e.g. calling a person lame, hands cropped, blind or one-eyed; or referring to him by other offensive nicknames.

Sayyidna Abu Jabirah Ansari says, "This verse was revealed in connection with us. When we migrated to Madinah, most of us had two or three names. Some of them were popularised in order to denigrate, defame or belittle the bearer of the name. The Holy Prophet **صلی اللہ علیہ وسلم** was not aware of this situation; as a result he sometimes called them by one of these offensive names unwittingly. The noble Companions informed the Prophet **صلی اللہ علیہ وسلم** that the name offends the bearer of that name. This verse was revealed on that occasion." Sayyidna Ibn-'Abbas r.a says that prohibition of **tanabuz bil-alqab** means that if a person committed a sin or performed an evil deed from which he repented and mended his ways, it is unlawful for anyone to call him by denigrating names, such as thief, an adulterer, a drunkard or any such name. The Prophet **صلی اللہ علیہ وسلم** is reported to have said: "Anyone who denigrates a Muslim who has committed a sin of which he has repented, Allah **جل جلالہ** takes it upon Himself that He will

get the person to commit the very same sin and expose him to embarrassment and humiliation in this world and in the Hereafter [Qurtubi]

It is Sunnah to call people by Good Titles

The Holy Prophet ﷺ is reported to have said that it is the right of a believer to call his fellow-believers by good names and titles which they like the best. Therefore the use of kunniyyah [agnomed/cognomen] had become commonplace in Arabia. The Holy Prophet ﷺ also favoured this, and consequently he himself bestowed appropriate titles on some of the individual Companions, e.g. Abu Bakr Siddiq r.a received the title of 'Atiq [the noble], SayyidnZ 'Umar r.a, the title of faruq [he who distinguishes truth from falsehood], Sayyidna Hamzah the title of Asadullah [the lion of Allah ﷻ] and Khalid Ibn Walid, the title of Saifullah [the sword of Allah ﷻ]..

(69)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا
أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (سورة الحجرات 12)

O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother You would hate it. And have Taqwa of Allah ﷻ. Verily, Allah ﷻ is the One Who forgives and accepts repentance, Most Merciful.

Tafsir-Jalalain

O you who believe, shun much suspicion. Indeed some suspicions are sins, that is to say, it causes one to fall into sin. This [suspicion] may have many forms, such as thinking ill of the good folk from among the believers — and such [good folk] are many — in contrast to the immoral individuals among them in whose case there is no sin, so long as it [the suspicion] is in accordance with their outward behaviour. And do not spy (tajassasū: one of the two tā' letters [of tatajassasū] has been omitted): do not pursue the imperfections and faults of Muslims by searching them out; nor backbite one another, do not speak of him by [mentioning] something which he is averse to [having mentioned of himself], even if it be true. Would any of you love to eat the flesh of his brother dead? (read maytan or mayyitan). That is to say, it would not be right for him [to do so]. You would abhor it. Thus to backbite him in life would be like eating his flesh when he is dead. This latter [form of behaviour] has been suggested to you and you were averse to it, so be averse to the former too. And fear

God, that is, His punishment for backbiting, by repenting of it; assuredly God is Relenting, accepting of the penitence of those who repent, Merciful, to them

Maariful-Quran

Analysis of the Verse

This verse too comprises injunctions relating to mutual rights and manners to be observed in social life. It prohibits three things: [1] zann [unfounded suspicion], the details to follow: [2] tajassus [spying, looking secretly into the faults of others]; and [3] ghibah [backbiting, speaking ill of a person behind his back which if he heard would hurt or injure his feelings].

[1] Prohibition of Unfounded Suspicion

zann primarily denotes assumption on probable evidence. In the first instance, the Qur'an sets down "Abstain from many of the suspicions." and gives reason for that: "some suspicion are sins". This shows that not all types of suspicion is a sin. Thus it is incumbent on the readers to investigate which type is a sin, so that they may avoid it. If the uneasy feeling and the conviction that something is wrong, someone is guilty, or some danger is afoot is based on partial evidence, and not confirmed by out-and-out evidence, it is not permitted to act on it. Scholars and jurists have given a detailed account of it. Qurtubi says that in this context zann connotes "accusation", that is, a charge of wrongdoing, as with guilt, crime, offence or blame without any strong evidence. Imam Abu Bakr Jassas in Ahkam-ul-Qur'an gives the following details. &nn is divisible into four categories. [1] prohibited; [2] imperative; [3] recommended, desirable; and [4] permissible. Distrust of Allah ﷻ or suspecting His trust is prohibited. For instance, it is not permitted to think ill of Allah ﷻ in that He : t will punish him or keep him in calamity all the time without forgiving him or showing mercy to him, thus despairing of His grace. Sayyidna Jabir & reports that the Holy Prophet ﷺ said:

"None of you should die without having favourable thoughts about Allah ﷻ."

According to another hadith, Allah ﷻ Ta'ala says:

"I treat my servants the way they think about me."

This shows that holding favourable thoughts about Allah ﷻ is compulsory and thinking ill of Him is prohibited. Likewise it is prohibited to entertain suspicion, without rational grounds, about Muslims whose outer conditions show that they are good and noble.

Sayyidna Abu Hurairah r.a reports that the Holy Prophet ﷺ said:

"Avoid suspicion, for suspicion is the worst of false talks."

[2] Prohibition of Spying

The second social evil that is prohibited in the verse is tajassus, spying or prying secretly into the faults of others. An alternative reading of tajassus is tahassus. In a hadith recorded in Sahihain on the authority of Abu Hurairah r.a the Holy Prophet ﷺ said:

(do not spy on one another; do not look for other's faults.)

The Holy Prophet ﷺ says:

"Do not speak ill of Muslims behind their backs, and do not search out their faults, for he who searches out their faults will have his faults searched out by Allah ﷻ, and he whose faults are searched out by Allah ﷻ will be exposed by Him, even though he should be in the interior of his house" [Qurtubi].

Bayan-ul-Quran interprets that tajassus [spying] and tahassus [searching] include the sense of listening to people without their permission when they are talking, or eavesdropping at their doors. However, if there is an apprehension that some member of the Muslim community may be harmed by some mischief-makers, it is permitted for others to spy to protect the innocent and peaceful people, and search furtively for the intentions and conspiracies of such people who are a danger to the society.

[3] Prohibition of Backbiting

The third social evil this verse prohibits is ghibah [backbiting]. This connotes speaking ill of a person behind his back which if he heard would hurt or injure his feelings, even if what was said about him was the truth; if what was said about him was untruth, it is slander or false accusation. The prohibition of slander is prohibited elsewhere in the Quran. In the definition of backbiting the phrase "behind his back / in his absence" appears. This does not mean that

it is permissible to say hurtful things in the presence of somebody. This may not be backbiting, but it certainly falls under *lamz* which is prohibited in the preceding verse.

(Does one of you like that he eats the flesh of his dead brother? - 49: 12)

This verse sternly warns against disgracing a Muslim and compares it to eating the flesh of a human being. If the victim of disgrace is present before the offender, it is like eating the flesh of a living person, and the Holy Qur'an has termed it as '*lamz*' which is prohibited in verse 11, as well as in another Surah by saying,

“Woe to every backbiter, derider [104:11”

And if the victim is not present, and someone speaks ill of him in a way that he is insulted, then it is like eating the flesh of a dead human being. Just as it does not cause any physical torture to a dead body, backbiting does not hurt the victim when he is not aware of it, but just as eating the flesh of a dead body is an extremely inhuman act, so is the backbiting. Both are prohibited. Otherwise also, speaking ill of someone in his absence is an unkind, mean and malicious act; it is not an act of valour and bravery.

This verse prohibits three social evils: unfounded suspicion, unjustifiable search for faults and backbiting. However, backbiting is most severely and harshly condemned. It is compared to eating the flesh of a dead Muslim, thus bringing out the gravity of its prohibition, unkindness and meanness. The wisdom of it lies in the fact that saying hurtful things to the face of someone is prohibited, but the man, being present, will be able to defend himself. Further, for fear of defence not everybody will have the courage to utter hurtful things to the face of someone, and usually it does not last long. It is unlike backbiting where there is no one to defend it, and thus the most mean person would pluck the courage to backbite the greatest of men. Because it is not defended, I generally the ball keeps rolling, and more and more people get involved. Therefore, backbiting is prohibited most severely and harshly. It is necessary for the general body of Muslims to defend their brother, if possible, when people speak ill of him in his absence. If that is not possible, they should at least abstain from listening to it, because listening to it willfully and intentionally is like backbiting itself.

Sayyidna Maimun r.a says that once he saw in a dream that there is a dead body of a Negro. A caller addressed him and said: "Eat this." Sayyidna Maimun & says: "I said: 'O servant of God! Why should I eat this?'" The caller replied: "Because you have been backbiting a certain person negro slave. Sayyidna Maimun r.a said: "By God, I did not do that." The caller replied: "Yes, you did: you listened to people backbiting him and remained silent as if you were in agreement with them." After this dream, Sayyidna Maimun r.a composed himself and he himself stopped backbiting and he did not allow anyone else in his presence to backbite.

the Holy Prophet ﷺ has said:

"Backbiting is worse than adultery. The noble Companions inquired: 'How so, Messenger of Allah ﷺ?' He replied: 'A person may commit fornication, repent of it and his sin is forgiven. But the sin of backbiting is not forgiven unless the injured party forgives.'" [Transmitted by Tirmidhi and Abu Dawud, as cited in Mazhari].

(70)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (سورة حديد 28)

O you who believe! Have Taqwa of Allah ﷻ, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah ﷻ is Oft-Forgiving, Most Merciful.

Tafsir-Jalalain

O you who believe, in Jesus, fear God and believe in His Messenger, Muhammad (s), and Jesus, and He will give you a twofold portion, share, of His mercy, for your belief in both prophets; and He will assign for you a light by which you will walk, across the Path [over Hell and into Paradise], and forgive you; for God is Forgiving, Merciful;

Maariful-Quran

(O those who believe, fear Allah ﷻ, and believe in His Messenger, and He will give you two shares [of reward] out of His mercy,..28) The vocative expression يَا أَيُّهَا الَّذِينَ آمَنُوا (O those who believe) in this verse refers to the People of the Book who believed in Prophet ﷺ. As a general rule, the Qur'an uses this vocative expression for Muslims only, not for Jews or

Christians. The expression used for them is ahlul-hitab [People of the Book] because their believing in Prophets Musa and Isa is not tantamount to being 'believers'. They need to believe in the Holy Prophet Muhammad ﷺ. Only in that case can they be called الَّذِينَ آمَنُوا "O those who believe". But here the Qur'an deviates from the general rule, and addresses them by the words, "O those who believe" presumably because the concluding verse reminds the Christians that believing in Prophet ﷺ is not sufficient: the true meaning of believing in Prophet ﷺ Isa dictates that they should believe in the Last Prophet ﷺ. If they do, then they deserve to be called as "those who believe"

Then the verse promises the People of the Book that believe in the Holy Prophet ﷺ, their reward will be doubled. The first reward is on account of their believing in Prophet Isa or Musa and following their Shariah, and the second reward is for their believing in the Holy Prophet Muhammad ﷺ and acting upon his Shari'ah. The reason for their double reward is that Jews and Christians were unbelievers until they believed in the Holy Prophet ﷺ, and no worship of an unbeliever is acceptable. It required that any action they had performed according to a previous Shariah would go waste. But the present verse clarifies that when an unbeliever embraces Islam, all his good actions are restored, hence he is doubly rewarded.

(71)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (سورة المجادلة 9)

O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwa; and have Taqwa of Allah ﷻ unto Whom you shall be gathered.

Tafsir-Jalalain

O you who believe, if you do talk in secret, then do not talk in secret sinfully and in enmity and disobedience to the Messenger, but talk secretly in piety and fear of God. And fear God to Whom you will be gathered.

Maarif-ul-Quran

(O those who believe, when you hold secret counsel, do not whisper for sinful act and wrongdoing and disobedience of the Messenger, and do whisper for righteousness and taqwa [God-fearing] ... 58:9) In this and the preceding verses secret societies of the unbelievers have been condemned, but the condemnation is not unreserved or unqualified. The current verse guides the Muslims to be conscious of the fact that Allah ﷻ is fully aware of their conversation and all of their conditions. Therefore, all their secret conferences must be held for good purposes. It is the object or motive of a particular conference that determines its nature. Thus in the present verse, as indicated earlier, the believers have been allowed to hold secret conferences only to promote good and righteous causes.

(72)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (سورة المجادلة 11)

O you who believe! When you are told to make room in the assemblies, make room. Allah ﷻ will give you room. And when you are told to rise up, then rise up. Allah ﷻ will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah ﷻ is Well-Acquainted with what you do.

Tafsir-Jalalain

O you who believe, when it is said to you, 'Make room' during the assembly, during the assembly [convened] with the Prophet (s) or for remembrance, so that those arriving to [join] you may [find room to] sit (al-majlis, 'assembly', may also be read [in the plural] al-majālis) then make room; God will make room for you, in Paradise. And when it is said, 'Rise up', stand up for prayer or for other good deeds, do rise up (a variant reading [for unshuzū fa'nshuzū] has anshizū in both instances [sc. anshizū fa'nshizū]); God will raise those of you who have faith, [thereby] obeying this [command], and, He will raise, those who have been given knowledge by degrees, in Paradise. And God is Aware of what you do.

Maarif-ul-Quran

(O those who believe, when it is said to you 'Make room [for others] in the sittings', then make room, 58:11) Allah ﷻ teaches His servants good manners and enjoins upon them to be kind to each other when they are sitting together. There are two main rules of assemblies: The first rule states that people sitting in an assembly should make space for

those who came late. They should sit together in such a way that there is enough room for others. If this is done, Allah ﷻ promises that He will widen their scope in the Hereafter. However, it is not inconceivable that this space or room might be created for them in the life of this world as well.

The second rule states: ('When it is said to you, 'Rise up', then rise up ... 58:11) This means when people sitting in an assembly are told to stand up and leave, they should stand up and leave. This verse uses the passive voice [it is said] but it is not mentioned who says it or who should say it. Authentic traditions make it plain that the late comer himself cannot move somebody out of his place and use it for himself, nor force his way into a gathering. Thus it is recorded in the Sahihain and in the Musnad of Ahmad on the authority of 'Abdullah Ibn 'Umar r.a that " the Messenger of Allah ﷺ said:

"One of you should not move some other person up from his place and sit in it, but instead, spread out and make space for the comer."

This explicitly shows that it is not possible for the late-comer to tell anyone to move out of his place and take his place. Therefore, it would appear that the rule would apply to the master of ceremony or the organisers of the assembly or the host. Hence, the meaning of the verse is: When the host or his representative requests a member of the audience to stand up and leave for a legitimate reason, they should comply and avoid clash with the host.

(73)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (سورة المجادلة 12)

O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah ﷻ is Oft-Forgiving, Most Merciful.

Tafsir-Jalalain

O you who believe, when you converse in secret with the Messenger, when you wish to converse with him privately, offer some voluntary alms before your secret talk. That is better for you and purer, for your sins. But if you find nothing, to offer as alms, then God is indeed Forgiving, of your secret conversation, Merciful, to you. In other words: nothing will

be held against you for holding a secret conversation without having offered some voluntary alms [beforehand]. However, He [God] abrogated this later by saying:

Maarif-ul-Quran

(58:12). The Messenger of Allah ﷺ was preoccupied day and night with educating the people and improving their quality of life. In his general assemblies, all the members of the audience benefited from his teachings. However, there were people who wanted private meetings with the Holy Prophet ﷺ and he would grant them that. Obviously, it was not possible to grant everyone's request as it required time and effort, and that was difficult. The hypocrites made matters worse when they asked for private audiences with the Holy Prophet ﷺ in order to hurt the sincere Muslims. Besides, the hypocrites held protracted conferences with him. Some of the illiterate Muslims also held private audiences with him for a longer time than normal or necessary. This made things difficult for him. Allah ﷻ provided a way to stop their irksome behaviour by this verse which lightened the burden of the Holy Prophet ﷺ. Initially, the verse provided that anyone who wishes to hold a private conference with him must advance a freewill charity, the amount or measure of which is not specified in the Qur'an. However, when this verse was revealed Sayyidna 'Ali r.a was the first Companion to act upon it: He offered one Dinar in charity and requested a private audience with the Prophet ﷺ.

Only Sayyidna 'Ali r.a Acted upon the verse

It is a remarkable co-incidence that most of the blessed Companions, because of financial constraints, were unable to act upon this verse. Its provision was repealed. Sayyidna Ali & used to say that there is a verse in the Quran that none before me and none after me has ever acted upon it. The meaning of the phrase 'none before me' is obvious. The phrase 'none after me' means 'none after me will practise it' because the verse is abrogated. Although the ordinance is repealed, it achieved its basic purpose. The Muslims, because of the dictates of their sincere love, avoided their protracted audiences with the Prophet so that he is not inconvenienced in any way. The hypocrites avoided protracted audiences with

him because they feared that they would be recognized for what they are and their hypocrisy would be exposed. Allah ﷻ knows best!

(74)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
(سورة الحشر 18)

O you who believe! Have Taqwa of Allah ﷻ and let every person look to what he has sent forth for tomorrow, and fear Allah ﷻ. Verily, Allah ﷻ is All-Aware of what you do.

Tafsir-Jalalain

O you who believe, fear God and let every soul consider what it has sent ahead for tomorrow, for the Day of Resurrection. And fear God. God is indeed Aware of what you do.

Maariful-Quran

(O those who believe, fear Allah ﷻ, and everybody must consider what he [or she] has sent ahead for tomorrow. . . .59:18) In an eloquent style, the verse enjoins upon the believers to take care of the Hereafter and commands them to prepare for it. Here a few points need to be considered:

First: In this verse, the Hereafter is described as ghad [tomorrow], which means the 'day after today'. This points to two things. First of all, it means that the entire period of this world, compared to the Hereafter, is very short. That is, this entire world, in relation to the Hereafter, is like one day. In fact, in terms of pure calculation, this comparison too is difficult to imagine, because the Hereafter is eternal which will exist without an end. The age of human world is said to be a few thousand years old. If this is calculated with the creation of the heaven and the earth, it will extend to a few million years, which in any case will be a limited period. This is no comparison to an unlimited or infinite period of time. Some Traditions stat (The entire world is a day and on that day we fast.)

Whether we calculate from human creation or from the creation of the heaven and the earth, it does not matter, because neither of these factors is important for a human individual. In fact, every individual's world is made up of the days and years of his age. Every person should be able to realize how short a period that is in relation to the eternity of the

Hereafter. Second of all, this verse shows that the Day of Resurrection is as certain as the arrival of tomorrow after today which is a stark reality, and no one doubts it. Likewise the Hereafter is beyond any reasonable doubt.

Thirdly, the Day of Resurrection will happen very shortly. Just as tomorrow is not very far away from today, it is thought to be very near, likewise, the Day of Resurrection will happen very soon after this world. The first phase of the Hour is when an individual dies, his Hour is already established as stated in a Tradition: "He who dies, his Day of Judgement has been established" because the signs of the next world start from the grave and examples of reward and punishment come forward. The world of grave or the world of barzakh is like a waiting room in this world which accommodates all types of people, ranging from the first class to the third class. The waiting room of the criminals is the prison house. A person should be able to determine his position and status in the waiting room. Therefore, every person's Judgement Day starts with his death. Man's death has been made such a puzzling phenomenon that not even the greatest philosopher or scientist can with any degree of certainty determine the exact time of its occurrence. In fact, every coming moment is fraught with the danger that one may not live to see it, especially in this time and age when it is moving at the pace of lightning and heart-failure is the order of the day. The second phase of the Hour is when the entire world, the heaven and earth and everything else, will perish, though this might take place after hundreds of thousands of years, it is very close in relation to the eternity of the Hereafter. In short, this verse by describing qiytimah [Doomsday] as ghad [tomorrow] made man conscious of the fact that the Doomsday is not very far off; it is very close like tomorrow. It is also possible that it might come even before tomorrow.

The second point put by this verse for consideration is that the arrival of Doomsday being certain and also near, everyone is invited to think what he has prepared for the Day of Resurrection. This shows that his original abode is the Hereafter. His residence in this world is like a wayfarer. It is necessary to send something from here for the eternal abode. The main purpose of man's residence is to live here, acquire and accumulate things and send them forward to the eternal abode of the Hereafter. It is quite obvious that no material wealth or property can be taken with from this world. There is only one way of transferring wealth [gold, silver, money and so on] from one country to another, that is to deposit it into

the bank from where the currency of another country is obtained. In exactly the same manner, wealth is spent in the way of Allah ﷻ and the sacred laws of Allah ﷻ are implemented and deposited in the Divinely celestial bank, where the currency of reward is recorded in the celestial Account-Book. When a believer reaches the eternal abode, it is handed over to him without claim or demand.

The phrase *ما قدمت لعد* what he (or she) has sent ahead' carries the general sense of the good, as well as, the bad deeds. He who sends forth good deeds will obtain the currency of reward in the Hereafter; and he who sends forth evil deeds will be indicted in the Hereafter. The command of "...fear Allah ﷻ [18] has been repeated. It could be for emphasis, or the first of such command is for man to fulfil the obligatory and imperative duties, and the repetition of the command is to abstain from sins. The second explanation is given by Maulana Ashraf Ali Thanawi.

Also, it is possible that the first command to fear Allah ﷻ is to send forth good deeds for the Hereafter by acting upon imperatives set by Allah ﷻ, and the second command to fear is to ensure that what is being sent is not fake or counterfeit. Fake or counterfeit deeds, in relation to the Hereafter, would imply the deeds done seem to be genuinely righteous deeds, but they lack sincerity of purpose and the good pleasure of Allah ﷻ. What was done ostentatiously or for ulterior motive or an ostensible action that seems like an act of worship, but having no base in religion, it is tantamount to innovation (Bid'ah). Thus the second command to fear Allah ﷻ implies that for the Hereafter it is not sufficient to merely accumulate ostensible actions, but to send forth genuine deeds performed with sincerity according to the rules set in religion. Spurious actions will not be acceptable there.

(75)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
(سورة الممتحنة 1)

O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allah ﷻ, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them

in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.

Tafsir-Jalalain

O you who believe, do not take My enemy and your enemy, namely, the disbelievers of Mecca, for friends. You offer, you communicate to, them, the Prophet's plan (s) to attack them, which he had confided to you, and had kept secret, at Hunayn, [communicating this to them out of], affection, between you and them. Hātib b. Abī Balta'a sent them a letter to that effect, on account of his having children and close relatives, idolaters, among them. The Prophet (s) intercepted it from the person to whom he [Hātib] had given it to deliver, after God apprised him of this. Hātib's excuse for this [conduct of his] was accepted [by the Prophet]; when verily they have disbelieved in the truth that has come to you, that is, [in] the religion of Islam and the Qur'ān, expelling the Messenger and you, from Mecca, by oppressing you, because you believe in God, your Lord. If you have gone forth to struggle in My way and to seek My pleasure ... (the response to the conditional is indicated by what preceded, that is to say, [understand it as being] 'then do not take them as friends'). You secretly harbour affection for them, when I know well what you hide and what you proclaim. And whoever among you does that, that is, to secretly communicate the Prophet's news to them, has verily strayed from the right way, he has missed the path of guidance (originally, al-sawā' means 'the middle [way]').

Maarif-ul-Quran

The tafsir of Qurtubi with reference to Qushairi and Tha'labi, records that after the battle of Badr, before the Conquest of Makkah, a Makkan female vocalist whose name was Sarah, first arrived in Madinah. The Messenger of Allah ﷺ asked her whether she had migrated to Madinah. She replied in the negative. Then he asked her whether she had embraced Islam. Again her reply was in the negative. Then he asked her to explain the reason why she arrived in Madhah. She explained, 'You belong to the high society of Makkah and I used to do my living amongst you. The great leaders of Makkah were killed in the battle of Badr, and you have moved here. My living has become impossible. I am down-and-out and hard-pressed. I have come to you for help.' The Holy Prophet ﷺ said to her, 'You are a professional female singer of Makkah and where are the Makkan youngsters who used to shower money on you? She said that after the battle of Badr all her functions and singing

sessions had come to an end. "Since that time", she said, "nobody has invited me." The Holy Prophet ﷺ encouraged Bani 'Abd-ul-Muttalib to assist her. They helped her with money, clothing and other things and sent her off.

This happened at a time when the pagans of Makkah had failed to honour the treaty of Hudaibiyah, and the Holy Prophet ﷺ was making secret preparations to march on Makkah. He had also prayed to Allah ﷻ that his secret plan must not be prematurely divulged to the people of Makkah. However, from amongst the foremost Muhajirin (Refugees) there was a Companion Sayyidna Hatib Ibn Abi Balta'ah . He was originally from Yemen, who had settled in Makkah where he had no relatives and had embraced Islam. After migration, he settled in Madhah, but his family was still in Makkah. The pagans of Makkah used to persecute the Muslims tortuously who had remained in Makkah after the Holy Prophet ﷺ, and his blessed Companions migrated to Madinah. The Refugees who had relatives in Makkah had some degree of protection. But Sayyidna Hatib Ibn Abi Balta'ah r.a was worried that he had no relatives to protect his family from the persecution. He seized this opportunity to have his family protected from Makkan persecution. So, he thought if he did a favor to the Makkans, they would feel obliged to him, and in return they will take care of his family and protect them.

Sayyidna Hatib Ibn AbT Balta'ah r.a was sure that Allah ﷻ would grant victory to the Messenger of Allah ﷻ, and leaking the secret information would not harm the Holy Prophet ﷺ or Islam. He thought if he were to write a letter and inform the Makkans that the Holy Prophet ﷺ intends to attack them, his children would be safe. He thus committed the mistake of writing a letter to the people of Makkah telling them the intention of the Holy Prophet ﷺ to invade upon Makkah. He dispatched the letter with the singing woman, Sarah, who was on her way to Makkah. [Qurtubi and Mazhari].

Allah ﷻ Ta'ala informed the Holy Prophet ﷺ about it through revelation, and he was also informed that the bearer of the letter, a woman, has reached the place known as Raudah Khakh. According to a narration in the two Sahihs on the authority of Sayyidna Ali r.a, the Holy Prophet ﷺ called for him, Abu Marthad and Zubair Ibn 'Awwam r.a and commanded them to ride their horses and pursue the woman who would be found in Raudah Khakh. He

said: "There you will find a pagan woman bearing a letter from Sayyidna Hatib Ibn Abi Balta'ah r.a addressed to the pagans of Makkah. Overtake her and bring back the letter." The Companions, in pursuance of the command, galloped on their horses and went after the woman and found her in the place where the Holy Prophet ﷺ had named. She was seen there riding a camel. They made the camel sit and searched for the letter, but to no avail. They said to themselves that she must have the letter with her because the information of the Holy Prophet ﷺ could never be wrong. She must have hidden it somewhere. They asked her to produce the letter, but she denied any knowledge of it. They then had to adopt a sterner attitude and threatened to remove all her clothes, if she did not surrender the letter. When she saw their determination, she produced it from her loincloth. The letter was brought back to the Messenger of Allah ﷺ. When Sayyidna Umar Al-Faruq r.a heard the story, he exclaimed seeking the Holy Prophet's permission to behead the one who betrayed Allah ﷻ, His Messenger and all the Muslims.

The Holy Prophet ﷺ asked Sayyidna Hatib Ibn Abi Balta'ah r.a: 'O Hatib! What has prompted you to do this?' Sayyidna Hatib Ibn Abi Balta'ah r.a replied that his faith was not shaken in the least. He explained that he intended to do a favor to the residents of Makkah, so that they might not harm his family. He pleaded that all other Muhajirin (Emigrants) had their clans in Makkah, while his family had no one to take care of them.

The Holy Prophet ﷺ said to his Companions: "He has told you the truth." Sayyidna Umar Al-Faruq r.a was not convinced on account of his zeal of faith, and repeated his request to kill him. The Holy Prophet ﷺ put forward more compelling arguments. He said:

"He attended Badr. What can I tell you, perhaps Allah ﷻ looked at those who attended Badr and said, "O People of Badr, do what you like, for I have forgiven you."

Having heard this, tears rolled down from Sayyidna 'Umar's r.a eyes and he said: "Allah ﷻ and His Messenger alone has the knowledge of reality." [This narration of Bukhari is recorded in the Book of Mghazi: The Battle of Badr, as quoted by Ibn Kathfr]. Some of the versions also have the additional statement of Sayyidna Hatib Ibn Abi Balta'ah : "I never did this to harm Islam or the Muslims because I knew for sure that Allah ﷻ will grant victory to

the Holy Prophet ﷺ irrespective of whether or not the Makkans came to know about the impending attack."

It was with reference to this incident that Allah ﷻ revealed the opening verses of Siirah Al-Mumtahinah forbidding the Muslims vehemently to have friendly relations with the infidels (O you who believe, do not take My enemies and your enemies for friends, expressing love with them.. 60:1).

The immediate occasion of the revelation of the verse under comment was the incident stated earlier. Such a letter written to the disbelievers amounted to having friendly intimacy with them. This verse uses the expression "My enemy and your enemy" instead of kuffir [infidels] presumably to indicate the underlying cause of the injunction, in that hopes of friendship from your enemy and Allah ﷻ' s enemy are illusory. It needs to be avoided. Furthermore, this expression is an indication that an infidel, as long as he is an infidel, can never be a friend of a Muslim as long as he is a Muslim. An infidel is the enemy of Allah ﷻ, whereas a Muslim loves Allah ﷻ. How can there be an intimate friendship between the two?

(while they have rejected the Truth that has come to you, expelling the Messenger and your selves [from Makkah], merely because you have faith in Allah ﷻ, your Lord ... 60:1).

The word haqq [truth] refers either to the Qur'an or to Islam. This part of the verse refers to their kufr (rejection of Truth) as the real reason of their enmity. Then it points out even to their hostile attitude, proved on the ground, that they drove the Holy Prophet ﷺ and his followers out of their dear homes, not for any worldly grudge, but for one and only one reason, that is, their faith. Thus it becomes clear that believers as long as they are believers, the non-believers cannot be their intimate friends. This also clarifies that the position Hatib & had taken was inappropriate. He was wrong in his thinking that if he did them a favor, they would be obliged to him and take care of his family, because they were enemies of the faith. Unless [God forbid!] one loses one's faith, the hope of friendly intimacy with the enemies of Allah ﷻ is illusory and virtually impossible. (If you have set out to do jihad (struggle) in My way, and to seek My pleasure.. 60:1). This statement also points out that if

the migration was indeed for the sake of Allah ﷻ and His good pleasure, it is impossible for an infidel, the enemy of Allah ﷻ, to take care of Allah ﷻ' s friend.

(YOU express love with them secretly, while I know what you have concealed and what you have revealed .60:1). This statement makes it clear that anyone who secretly maintains a friendly intimacy with the unbelievers should not think that it will remain secret. Allah ﷻ is fully aware of what people do secretly and openly, as it happened in the story recounted above. Allah ﷻ informed the Holy Prophet ﷺ by revelation and had the secret plot thwarted.

(76)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۚ وَسَأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا ۚ
ذَلِكَ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ (سورة الممتحنة 10)

O you who believe! When believing women come to you as emigrants, examine them; Allah ﷻ knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowery). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allah ﷻ, He judges between you. And Allah ﷻ is All-Knowing, All-Wise.

Tafsir-Jalalain

O you who believe, when believing women come to you, [saying] with their tongues [that they are], emigrating, from the [company of] disbelievers — [this was] following the truce concluded with them [the disbelievers] at al-Hudaybiyya to the effect that if any of their number should go to [join] the believers, that person should be sent back — test them, by making them swear that they had only gone forth [from Mecca] because of their [sincere] wish to embrace Islam, and not out of some hatred for their disbelieving husbands, nor because they might be enamoured by some Muslim man: that was how the Prophet (s) used to take from them their oaths. God knows best [the state of] their faith. Then, if you know

them, if you suppose them, on the basis of their oaths, to be believers, do not send them back to the disbelievers. They [the women] are not lawful for them, nor are they [the disbelievers] lawful for them. And give them, that is to say, their disbelieving husbands, what they have expended, on them [on such women], in the way of dowries. And you would not be at fault if you marry them, on that [previous] condition, when you have given them their dowries. And do not hold on (read tumassikū or tumsikū) to the [conjugal] ties of disbelieving women, your wives, for your Islam automatically prohibits you from this, or [to the ties of] those apostatising women who return to the idolaters, for [likewise] their apostatising automatically prohibits you from marrying them, and ask for, demand, [the return of] what you have expended, on these women, of dowries, in the event of apostasy, from those disbelievers to whom they are married. And let them ask for what they have expended, on those women who have emigrated, as explained above, that it may be repaid to them. That is God's judgement. He judges between you, therewith, and God is Knower, Wise.

(77)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ (سورة الممتحنة 13)

O you who believe! Take not as friends the people who incurred the wrath of Allah ﷻ. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.

Tafsir-Jalalain

O you who believe, do not befriend a people against whom God is wrathful, namely, the Jews. They have truly despaired of the Hereafter, of [attaining] its reward — despite their

being certain of its truth, out of obstinacy towards the Prophet ﷺ, even though they know him to be sincere — just as the disbelievers have despaired — they [themselves] being — of those who are in the tombs, that is to say, those who are entombed [and barred] from the good of the Hereafter, for they are shown [both] their [would-have-been] places in Paradise, had they believed, and the Fire for which they are destined.

(78)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (سورة الصف 2)
O you who believe! Why do you say that which you do not do.

Tafsir-Jalalain

O you who believe, why do you say, in demanding [to participate in] the struggle, what you do not do?, for you retreated at Uhud.

Maairulf-Quran

Background of the revelation

Tirmidhi has recorded, on the authority of Sayyidna Abdullah Ibn Salam r.a , that a group of Companions discussed among themselves that if we come to know which is the dearest of actions in the sight of Allah ﷻ, we shall act upon it. Hakim reported this Tradition and graded its chain as 'sahih'. Baghawi in his citation added the following words: "If we come to know which is the dearest of actions in the sight of Allah ﷻ, we shall dedicate our lives and wealth to it." [Mazhari].

Ibn Kathir, with reference to Musnad of Ahmad, reports that some of the Companions gathered and wanted someone to go to Allah ﷻ's Messenger and ask him about the action that is dearest to Allah ﷻ, but no one dared to do so. Whilst this discussion was going on, the Holy Messenger sent a man to call each one of them by name. When they all arrived, the Holy prophet ﷺ recited the entire Surah As-Saff which had been revealed just then. This Surah shows that the 'dearest action' they were looking for was 'jihad in the cause of Allah ﷻ' and their statement that 'if we come to know about it, we shall dedicate our lives

in acting upon it' was a sort of claim of having ability to do it. At this, they are admonished that it is not proper for any believer to make such a claim, because no one can for sure know whether he will be able to implement his intentions when the time arrives. It is not in his power that all the causes of action are made effective and all impediments are removed. Nor are the abilities and strengths of his hands or arms or limbs or organs altogether in his power. Nor is his determination or intention completely in his control. Therefore, even the Holy Prophet ﷺ has been instructed in the Quran, thus:

"And never say about anything, 'I am going to do this tomorrow, unless [you say - 'if I Allah ﷻ wills.]) [18: 23-24]"

Although the intention of the blessed Companions was not to make a boastful claim, it did seem apparently as a claim, which Allah ﷻ dislikes. If a person makes a commitment to do something in the future, he needs to surrender it to the Divine will and affirm it by saying 'If Allah ﷻ wills'. The following verses are revealed to admonish the believers.

"(O those who believe, why do you say what you do not do? It is severely hateful in Allah ﷻ' s sight that you say what you do not do ... 61:2-3)"

Apparently, the phrase 'what you do not do' implies that one should not claim to do something he does not intend to do. From this it may be deduced that it is prohibited to make a commitment to do a work while a person does not have the genuine intention to really do it, because this would be ostentation and a false commitment. Obviously, the blessed Companions, in the story of the background of revelation, were not making such promises without having intention to fulfill them. Instead, their intention was genuine. From this we learn that the verse includes a situation where a person commits to do something with true intention to do it, but relies solely on his own strength, it is not in keeping with his station of 'abdiyyah or 'servitude'. First of all, there is no need to make such a claim. If the occasion does arise to do something, he may go ahead and do it. If, for some reason or the other, a person has to make a promise or claim, he may affirm it by saying 'If Allah ﷻ wills'. In this way, it would not be a boastful claim.

Ruling:

It follows from the above discussion that if a person claims that he will do something in future but has no intention to do it, it is a major sin (kabirah) and a cause of incurring Allah ﷻ's wrath. The sentence: “ it is severely hateful in Allah ﷻ's sight that you say what you do not do [61:311]”

applies to this situation. However, in a situation where one makes a claim to do something in future with real intention to do it, it is makriih [reprehensible] and forbidden only if he makes the claim relying on his own strength and ability.

(79)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (سورة الصف 10)
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe! Shall I guide you to a trade that will save you from a painful torment.

It is that you believe in Allah ﷻ and His Messenger, and carry out Jihad in His way with your riches and your lives, that is much better for you, if you but know.

Tafsir-Jalalain

O you who believe, shall I show you a commerce that will deliver you (read tunjīkum or tunajjīkum) from a painful chastisement? It is as if they had replied, ‘Yes’, so that He then says:

Maarif-ul-Quran

(you believe in Allah ﷻ , , , and His Messenger, and carry out jiha in His way with your riches and your lives 61:11) This verse refers to 'faith and jihad (struggle) in Allah ﷻ' s way with one's wealth and life' as a trade, because when man invests wealth in trade and works hard, he gains profit. Likewise, when man believes in Allah ﷻ and invests his life and wealth in His cause, he incurs Allah ﷻ' s pleasure and attains the eternal blessings of the Hereafter, which is mentioned in the forthcoming verse that whoever carries out this trade, Allah ﷻ will forgive his sins and provide him with dwellings in the Gardens of Eternity with all sorts of luxuries and comforts, as is mentioned by the Holy Prophet ﷺ in explanation of 'pleasant

dwellings'. Alongside the blessings of the Hereafter, the next verse promises some blessings of this world too:

"And [He will give you] another thing that you love: Help from Allah ﷻ, and a victory, near at hand ... 61:13"

(80)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ (سورة الصف 14)

O you who believe! Be you helpers (in the cause) of Allah ﷻ as said `Isa, son of Maryam, to the Hawariyyin (the disciples): "Who are my helpers (in the cause) of Allah ﷻ" The Hawariyyun said: "We are Allah ﷻ's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

Tafsir-Jalalain

O you who believe, be helpers of God, of His religion (a variant reading [of ansāran li'Llāhi] has the genitive annexation ansāra'Llāhi) just as said (kamā qāla to the end [of the statement] means 'just as the disciples were so', as is indicated by [what follows]) Jesus son of Mary to the disciples, 'Who will be my helpers unto God?', that is to say, who [of you] will be helpers alongside me turning to help God? The disciples said, 'We will be God's helpers!' [These] al-hawāriyyūn [were] the intimates of Jesus, for they were the first to believe in him. They were twelve men of pure white complexion (hawar); but it is also said that [their epithet derives from the fact that] they were bleachers (qassārūn) who bleached (yuhawwirūna) clothes. So a group of the Children of Israel believed, in Jesus, saying: 'He is [indeed] the servant of God, [who has been] raised to heaven', while a group disbelieved, because they said that he was the son of God, whom He had raised unto Himself. Thus the two groups waged war against one another. Then We strengthened those who believed, of the two groups, against their enemy, the disbelieving groups, and so they became the triumphant, the victors.

Maarif-ul-Quran

"those who believed [141]" would refer to the believers of the Ummah of the Prophet 'Isa who would triumph against the unbelievers with the help and support of the Final Messenger g. [Mahari]. Some scholars hold that when Prophet 'Isa was raised to the heaven, his followers were divided into two groups. One of them believed that he was God or God's son and thus they became polytheists. The other group believed that he was the servant of Allah ﷻ and His Messenger, and thus they stuck to the right religion. Then there was a war between the believers and the unbelievers. Allah ﷻ granted victory to the believing faction of Prophet isa against the unbelieving faction. But it is popularly understood that in the religion of Prophet 'Isa the institution of jiha did not exist. Therefore, it is inconceivable that believers would have waged a war. [Ruh-ul-Ma'an:]. However, it is possible that the unbelieving Christians might have started the war and the believing Christians were forced to defend themselves. This will not fall under the category of war.

(81)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (سورة الجمعة 9)

O you who believe! When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the remembrance of Allah ﷻ and leave off business. That is better for you if you did but know!

Tafsir-Jalalain

O you who believe, when the call for prayer is made on Friday, hasten, set off, to the remembrance of God, to the prayer, and leave aside [all] commerce, suspend [all] such contracts. That is better for you, should you know, that it is better for you, then do it.

Maarif-ul-Quran

The Arabic word for Friday is 'Yaum-ul-Jumu'ah' and is so called because it is the day of congregation for Muslims. Allah ﷻ created the heavens, the earth and the entire universe in six days, and Friday was the last day when the creation was completed. Prophet 'Adam was created on that day; he was admitted into Paradise on that day; he was sent down to the earth on that day; the Last Hour or the Day of Resurrection will occur on that day; and on the same day there is a moment when supplications are readily accepted. All this is established on the authority of authentic Traditions. [Ibn Kathir]

Allah ﷻ had appointed Friday as the day of congregation and festivity for the people, but the previous nations were not fortunate enough to appoint it as their sacred day. The Jews regarded Saturday as their day of congregation. The Christians made Sunday their day of congregation. Allah ﷻ gave this Ummah the ability to elect Friday as their day of congregation. [as transmitted by Bukhari and Muslim on the authority of Abu Hurairah r.a as quoted by Ibn Kathir]

“when the call for salah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah ﷻ, and leave off business . . . 62:9)” The word nida' refers to adhan or call for prayer. In the sentence(hasten to Allah ﷻ's remembrance..) the word sa'y means to 'run or rush' as well as to 'take care of a task consciously'. In this context, the word is used in the latter sense, because the Holy Prophet has prohibited to go to prayer running or walking quickly. He said when anyone hears the iqamah, he should proceed to offer the prayer with calmness and dignity. The verse implies that when believers are called to prayer on the Day of Jumu'ah, they should proceed to the remembrance of Allah ﷻ, that is, they should carefully go to the mosque for Jumu'ah prayer and its Sermon. Just as a person running towards something does not pay heed to anything else, a Muslim should not pay attention, after the call, to anything besides adhan and khutbah. [Ibn Kathir]. The phrase ذكر الله. Allah ﷻ's remembrance..) could refer to Jumu'ah prayer as well as to Jumu'ah Sermon, which is one of the conditions of the validity of Jumu'ah prayer. Therefore, the phrase may most appropriately be interpreted as referring to the package of Jumu'ah prayer and Jumu'ah Sermon. [Mazhari and others]. و ذروا البيع. (and leave off business..) The literal meaning of the word 'bai' is 'sale'. Although the intent is to ban all activities of buying and selling, the verse has mentioned 'sale' only, because when one aspect of trading is abandoned, the other aspect would automatically come to an end. If there is no one to sell, there will be no one to buy, because trade is a bilateral transaction.. The verse under comment indicates that the bar on the activities of buying and selling after the adhan of Jumu'ah needs to be implemented for practical purposes in such a way that the shops are closed at that particular time, so that all trading activities automatically come to a halt. The underlying wisdom is that there are uncountable number of customers and buyers, and it would not be possible to stop them all. The sellers and shopkeepers, however, are limited and they can be

stopped. If they are stopped from selling, the buyers automatically will stop buying. Hence, the verse deemed it sufficient to impose the bar on 'sale'.

(82)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
(سورة المنافقون 9)

O you who believe! Let not your properties or your children divert you from the remembrance of Allah ﷻ. And whosoever does that, then they are the losers.

Tafsir-Jalalain

O you who believe, do not let your possessions and your children divert you, distract you, from the remembrance of God, [from] the five prayers; for whoever does that — it is they who are the losers.

Maarif-ul-Quran

The preceding section dealt with the hypocrites, their false oaths and their conspiracies. In sum, their nefarious activities were based on their excessive love for the worldly gains. They outwardly claimed to be Muslims, so that they might not suffer loss at the hands of the sincere Muslims, and might share the spoils of war with them. One of the consequences of this mentality was their design to stop spending on the Emigrant Companions. Now, this second section addresses the sincere and faithful believers, and warns them against being intoxicated with the love of this world, as the hypocrites foolishly did. There are two major objects in this world that divert a person from the remembrance of Allah ﷻ: [1] wealth; and [2] children. Therefore, these two things have been named in particular. Otherwise, it refers to all the means of enjoyments in the world. The import of the verse is that love of wealth and children to some extent is not bad. Being engaged with them to a certain degree is not only permissible but also obligatory. But there is a dividing line between permissible and impermissible love that must always be borne in mind.

The criterion is that this love must not deviate one from Allah ﷻ's remembrance. The word dhikr (remembrance) in this context has been variously interpreted by different commentators. Some say it refers to the five daily prayers, while others say it refers to Zakah or Hajj. Some refer it to the Qur'an. Hasan Basri expresses the view that the word

dhikr here refers to all forms of obedience and worship. This is the most comprehensive interpretation. [Qurtubi]

In short, we are permitted to be involved in the material wealth up to the degree that it does not divert us from Allah ﷻ's obedience. If one becomes engrossed in the material wealth or become absorbed in the forbidden or abominable things, which divert him from our duties and obligations towards Allah ﷻ, the sentence "they are the losers" will apply, because he has sold the great and eternal reward of the Hereafter for the petty and perishable enjoyment of this world. What loss could be greater than this!

(83)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (سورة التغابن 14)

O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allah ﷻ is Oft-Forgiving, Most Merciful.

Tafsir-Jalalain

O you who believe! Indeed among your wives and children there are enemies for you, so beware of them, of obeying them in neglecting [the performance of] good [deeds], such as struggling or emigrating — because the reason why this verse was revealed was [precisely their] obedience [of them] in such [matters]. And if you pardon, them, for their impeding you from such good [deeds], justifying it on account of the distress that parting with you causes them, and overlook [such enmity] and forgive, then assuredly God is Forgiving, Merciful.

Maarif-ul-Quran

Tirmidhi Hakim and others have recorder, with authentic chain of transmitters, on the authority of sayyidina ibn abbas r.a that this verse was revealed regarding those Muslims who embraced islam in Makkah after the migration of the holy Prophet ﷺ to madina they inted to migrate to madina and join the holy prophet ﷺ, but their wives and children refused to allow them (Ruh) This was time when it was compulsory for every muslim to migrate from Makkah. Therefore, the wives and children who stood in way of loyalty and obedient to Divine law are reffered to as their enemies and it was

emphasized that they should beware of them, because none can be greater enemy than one who involves a person in the eternal punishment and everlasting Fire of Hell. 'Ata Ibn Rabi' reports that this verse was revealed in connection with 'Auf Ibn MZlik Ashja . He was in Madinah. Whenever the occasion arose to go to war or jihad and he would intend to participate in the jihad, his wife and children would complain: "In whose care are you leaving us?" He would be influenced by their complaint and change his mind. [Rhu and Ibn Kathir]

These two narratives are not in conflict with each other. Both narratives, in their own right, can be the cause of revelation, because wife and children that stand in the way of obeying Allah ﷻ's laws, whether migration or Jihad, they become the enemies of Allah ﷻ.

(And if you forgive and overlook and pardon, then Allah ﷻ is Most-Forgiving, Very-Merciful. .64:14) The Muslims who were warned by the previous verse that their wives and children were their enemies, decided that they would treat their family members harshly. On that occasion, this part of the verse was revealed. The verse purports to say that 'although your wives and children behaved like enemies and stood in your way to perform your duty towards Allah ﷻ, do not treat them harshly and mercilessly, but rather treat them politely and leniently. This is better for you because Allah ﷻ loves forgiving and showing mercy.'

Ruling:

Scholars have deduced from the above verse that if the family members do anything in violation of the sacred laws, it is not appropriate to be disappointed with them totally, or to be hostile towards them, or to hate or curse them. [Ruh]

(84)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (سورة التحريم 6)

O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allah ﷻ, but do that which they are commanded.

Tafsir-Jalalain

O you who believe! Guard yourselves and your families, by enjoining obedience to God, against a Fire whose fuel is, disbelieving, people and stones, such as those idols of theirs made of that [stone] — the meaning is that it is extremely hot, fuelled by the above-mentioned, unlike the fire of this world which is fuelled by wood and the like — over which stand angels, its keepers — numbering nineteen as will be stated in [sūrat] al-Muddaththir [Q. 74:30] — stern, a sternness of the heart, mighty, in [their power of] assault, who do not disobey God in what He commands them (mā amarahum is a substitution for His Majesty ['God']), in other words, they do not disobey the command of God, but do what they are commanded — this is [reiterated] for emphasis; the verse is meant as a threat to deter believers from apostatising and for hypocrites who believe only with their tongues and not with their hearts.

Maariful-Quran

O those who believe, save yourselves and your families from a fire ... 66:6). This verse addresses the general body of Muslims and enjoins upon them to safeguard themselves and their families from a fire of Hell whose fuel is people and stones. Then the verse goes on to describe the intensity and horror of the Hell-Fire. Towards the end of it the angels in charge of it, whose name is Zabaniah, are described. They are harsh and terrible from whom no inmate of Hell will be able to rescue himself by force, power, strength, flattery or bribery.

The word اٰهليكم (your families) comprehends wife, children and slaves [males as well as females]. It is not inconceivable to include full-time servants in the imperative like slaves. When this verse was revealed, Sayyidna 'Umar & inquired: "O Messenger of Allah ﷺ, we understand how to save ourselves from Hell, that is, we guard ourselves against sins and carry out the Divine injunctions, but how do we safeguard our families from Hell?" The Messenger of Allah ﷺ replied: "Instruct them to refrain from deeds that Allah ﷻ has prohibited, and ask them to carry out deeds that Allah ﷻ has enjoined. This will rescue them from the Hell-Fire." [Ruhul Ma'ani]

Education and Training of Wife and Children: Every Muslim's Responsibility

The jurists have pointed out that, according to the verse under comment, it is the responsibility of every Muslim to educate the wife and children in matters of Shar';

obligations, and in matters of halal and haram and train them diligently to act upon them. A hadith says, "May Allah ﷻ shower His mercy upon a person who says: 'O my wife and children, (be mindful of) your prayers, your fasting, your alms, your indigent, your orphan, your neighbour! It is hopeful that Allah ﷻ will gather all these with him in Paradise" 'Your prayers, your fasting' and so on' implies 'Take care of them. Do not ignore them.' The phrase مسكينكم يتيمكم Your indigent, your orphan and so on' implies 'Fulfil their rights towards them willingly and readily.' Righteous elders have said that the person deepest in punishment on the Day of Judgement will be the one whose family is ignorant and unaware of the religion. [Ruh]

(85)

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (سورة التَّحْرِيمِ 8)

O you who believe! Turn to Allah ﷻ with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow -- the Day that Allah ﷻ will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."

Tafsir-Jalalain

O you who believe! Repent to God with sincere repentance (read nasūhan or nusūhan), a truthful [repentance], so that one does not return to [committing] that sin again, nor have the desire to return to it. It may be that your Lord ('asā: [an expression denoting] 'a hope' that will be realised) will absolve you of your misdeeds and admit you into gardens, orchards, underneath which rivers flow, on the day when God will not let down, by admitting into the Fire, the Prophet and those who believe with him. Their light will be running before them, in front of them, and, it will be, on their right. They will say (yaqūlūna: this denotes the beginning of a new [syntactically independent] sentence), 'Our Lord! Perfect our light for us, towards Paradise — whereas the hypocrites, their light will be extinguished — and forgive us, Our Lord. Assuredly You have power over all things'.

Maarif-ul-Quran

(turn to Allah ﷻ with a faithful repentance .66:8). The word taubah, literally, means 'to turn' or 'to return', in the sense of turning or withdrawing from sins. In the terminology of the Qur'an and Sunnah, it signifies 'to regret committing sins in the past and to firmly resolve abstaining from them in future'. Taubah is qualified in the verse by the word نصح nasuh. If it is taken as the infinitive of nasahal nasihah, it signifies 'to make pure and sincere'; and if it be derived from nasahah, it signifies 'to repair clothes by sewing'. In terms of the first meaning, the expression nasihih signifies sincerefaithful [repentance], free from pretence and hypocrisy. In this interpretation, a sinner is

required to regret the sins he has committed and give them up purely for the pleasure of Allah ﷻ and for fear of Divine chastisement. In terms of the second meaning, nasihih would signify that 'the sinner is required to repair the torn clothes of righteous deeds'. Sayyidna Hasan Basri says that taubatan nasuha signifies that a person should regret his past evil actions, and make a firm resolve never to repeat them. Kalbi says the phrase taubatan nasuha signifies that a person should pray for pardon with his tongue, regret in his heart, and should prevent the limbs of his body from committing sins in the future.

Sayyidna Ali r.a was asked as to what is 'taubah' and he replied that it consists of six elements: [1] to regret one's past evil deeds; [2] to carry out Divine duties that were missed; [3] to restore the rights that were usurped; [4] to ask forgiveness of a person who has been wronged by him physically or verbally; [5] to make a firm resolve of avoiding the sin in future; and [6] to consume one's self in obedience of Allah ﷻ as one thus far consumed one's self in His disobedience. [Mazhari]. In fact, all of the conditions of 'taubah' put forward by Sayyidna Ali are recognized by all the scholars. However, some have described them concisely and others in details.

(It is hoped from your Lord that he will write off your faults ... 66:8). The verb 'asa means 'it is hoped'. In this context, it purports to mean 'promise', but the expression of 'hope' is used to indicate that taubah or any other righteous deeds are not the just and equal price for the Paradise or the divine forgiveness. In fact, one compensation for man's good deeds has already been given to him in this world in the form of worldly blessings. Therefore, as regards the law of equality, it is not necessary that he is further compensated by the Jannah. It entirely depends on Divine grace and favour as is mentioned in a Hadith which says: 'Your

actions alone cannot salvage you.' The Companions inquired: 'O Messenger of Allah ﷺ, not even you?' He replied: 'No, not even me unless the Divine grace and mercy covers me.'

[Bukhari and Muslim as quoted by Mazhari]